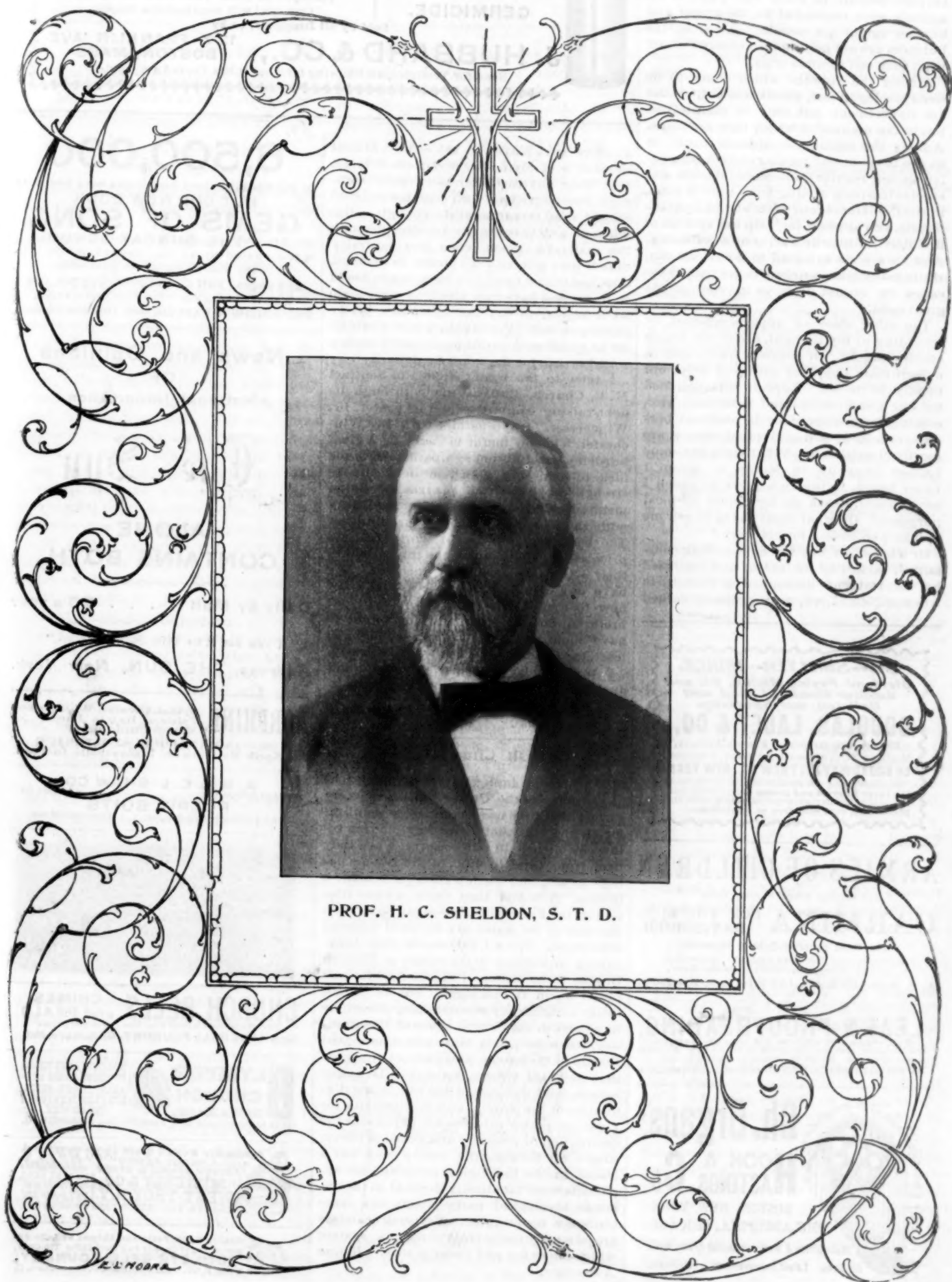


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# Zion's Herald

WEDNESDAY, JANUARY 29, 1902



PROF. H. C. SHELDON, S. T. D.

## A PROTEST

REV. C. A. PURDY.

I THINK it will be conceded by all who know Methodist preachers that they are a fairly liberal set of men, at least in their response to the appeals made to them for financial aid. These appeals are many, and to some, at least, they become burdensome. Most of us have no great amount of surplus income to draw upon, and if all appeals were responded to, the grocer and butcher might go unpaid. As it is, the butchers are not getting immensely rich on what they sell to some of us.

Among the appeals which come to us some are legitimate, others are not. Some are impertinent not only in themselves, but in the manner in which they are made. Among the legitimate appeals made to us are those of our regular church benevolences, our regular Conference interests and special interests arising from time to time, in the Conference, our district and local interests, and appeals for help for victims of fire, flood, famine or war, or other calamity. And we are always glad to do all we can, while many times our hearts are pained because we cannot do more in view of the great need.

The other class of appeals referred to, according to my thought, are of the tramp species largely. Of course a tramp *may* be a legitimate object of pity and help, but mostly he is *not*. Appeals unsanctioned by our Conferences (and *some* that are), coming from without or beyond our borders, of a local and individual nature, are mostly illegitimate. What right has some brother way up in Maine, of whom I never heard, living in a place of which I never heard, to ask me for money for local purposes? Or what right has he to ask me to take a collection for his work?

Or what right has the debt-raising committee, backed by the pastor and endorsed by the resident Bishop, of a church in western New York, with property valued



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at more than \$50,000, to ask — nay, almost demand — of Methodist preachers at large, that they put their hands in their well-nigh empty pockets and pay their debt? Surely that is aggravating enough. But when an article is sent in advance through the mail, at a season when you naturally take it for a gift, and the appeal or demand does not follow until you have made use of it, or at least have had plenty of time to do so, it seems, to say the least, like pretty sharp practice. For of course you wouldn't be so small and mean as to send back a soiled article for the sake of a dollar!

I refer to the recent appeal of Sentinel M. E. Church, Buffalo, made through its debt-raising committee and its pastor, Dr. Winchester. I sympathize with Dr. Winchester, who no doubt is carrying a great burden; but I do not sympathize with the idea of churches going in debt on the strength of unwritten pledges of dying men. Neither do I have any sympathy with the plan adopted by the committee. The book sent out is not worth half the price asked, and some of the things said in their letter are positively insolent. We have our own burdens to bear and know how to sympathize with others, and our brethren bearing like burdens ought to have some sympathy for us — enough, at least, to not add to our burdens needlessly.

I protest against such schemes, and against their being sanctioned by those in high places in the church.

Dighton, Mass.

## English Church Rows

EVEN the toploftiest of high churchmen in the United States are likely to feel that they have much to be thankful for in the fact that there is no church by law established in our country, when they read, from time to time, of the riotous doings in England when a ritualist is made a bishop. Now and then there is some friction in the Protestant Episcopal Church on this side of the water as a result of internal differences. We all remember that high-church opposition to the choice of Phillips Brooks to be bishop of Massachusetts was rather warm at one stage. But we cannot easily imagine any events taking place here like those in the church house of Westminster, when Rev. C. A. Gore was consecrated Bishop of Worcester, amid scenes of uproar that included shouts, derisive calls, angry retorts, loud defiance of the officiating dignitaries of the church, and the necessity for vigorous police interference to prevent the destruction of property and possible bloodshed — all because the bishop elect was a leader in one theological party and his opponents were fanatically devoted to the opposite theological party within the same Christian communion. Yet such scandals are almost unavoidable under a system which forces fire and water to mix. — Boston Advertiser.

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# Zion's Herald

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## Zion's Herald

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### RECEIVED BY THE EMPEROR

MUCH significance is attached to the recent reception of foreign ministers by the Emperor of China, because he accorded them the recognition due the representatives of sovereigns of equal rank with himself. He has apparently given up the assumption that he is the chief ruler of the earth. The audiences between the Emperor and the ministers were held last Wednesday in the innermost hall of the Forbidden City. The Emperor sat upon a dais behind a table, surrounded by attendants. The Empress Dowager was not visible. Speeches were made by the ministers and translations handed to the Emperor. Prince Ching delivered the replies. The Emperor was silent throughout the audience and remained stolid and impassive. Formerly he replied to the ministers in Manchu, and the Prince interpreted what he said. On this occasion he appeared as an automaton, and the secretaries of the foreign ministers who were present report that he looked weaker, less intellectual, and more childish than prior to the siege of the legations.

### SAFETY DEVICES IN BOSTON'S SUBWAY

SINCE the terrible disaster in the New York Central tunnel special inquiry has been made as to the possibility of a similar calamity in the Boston Subway. The investigation reveals a condition in marked contrast to the New York tunnel. The Boston Subway is kept absolutely free of smoke and fog by the use of electric power and adequate ventilation, so that the signals are easily discernible. The block system is used on the entire system, but in addition to the lights and semaphores there is an automatic device connected with the signals which will stop a train when the signal indicates danger in case the motorman should not see it. This appliance consists of a T-shaped piece of steel which projects above one of the rails so it will strike a lever which hangs from the bottom of each car, and which in turn sets the air-brakes and brings the train to a stop. When the light or signal indicates safety ahead, this piece of metal drops below the rail. The value of this arrangement has been shown on several occasions. It stops a train

with a violent jerk, but is sure to prevent a collision with another train. On these trains the air used in operating the air-brakes is pumped into an air chamber by a special motor controlled automatically by a gage. When the air reaches a pressure of ninety pounds the motor stops, and as the pressure decreases it starts again. Should a train be broken apart, the accident would of itself set the air-brakes in each section so that one section would not run into the other.

### TRAIN DISPATCHING BY TELEPHONE

DURING the past six months there has been much discussion among railroad men as to the advisability of using telephones for train dispatching in place of the telegraph. The announcement is now definitely made that within a short time the entire system of the Illinois Central Railroad Company will be equipped with telephones, and that the telegraph instruments will be removed so the men will be forced to rely entirely on this method of transmitting orders. Contracts for the installation of the telephones have been awarded, and when the work is completed over five thousand miles of track will be covered by the new service.

### BEER DRINKING IN FOUR NATIONS

A BRITISH statistician, John Holt Schooling, who is an expert in his line, has prepared an interesting table showing the amount of alcoholic liquor consumed by the people of four great nations — France, the United Kingdom, Germany, and the United States. The comparison is based on statistics for 1900, during which every ten persons in each country is supposed to have disposed of the number of gallons of beer, spirits and wine indicated in the following table:

	Beer gallons	Spirits gallons	Wine gallons
France,	63	20	254
United Kingdom,	317	11	4
Germany,	275	19	15
United States,	133	11	3

With the population given, it is an easy matter to ascertain the enormous amount of liquor consumed in each country. But it is not true that "each ten persons" in every case drinks as much as is herewith indicated. Some do not drink anything; therefore others must drink more in order to make up the average. The significance of the comparison lies in the fact that the United Kingdom leads all the other countries in the consumption of beer, and as drunkenness is far more common there than it is in the United States where a much smaller amount of beer is consumed, the inference is that beer produces drunkenness. This is pointed out merely for the purpose of contrasting it with the oft-repeated assertion of the friends of the

saloon that beer-drinking is a promoter of sobriety because it takes the place of beverages containing a larger percentage of alcohol.

### WIRELESS TELEGRAPHY

THE utility of wireless telegraphy was recently demonstrated in a very practical way. Marconi took passage for England on the "Philadelphia," which left New York, Thursday morning, at 10 o'clock. While the ship was in Gravesend Bay the inventor called up the steamer "La Savoie" lying in North River. Messages were exchanged until 4 o'clock in the afternoon, Marconi taking this significant method of giving final instructions to his representatives in this country. At 11.05 that night the operator on "La Savoie" heard the call "Sv. Sv. Sv." on his wireless instrument, which indicated that Marconi was making another effort to call him. He replied immediately, and there came back the single flutter of "Sv. S"—and nothing more was heard. Several weeks ago the "Lucania" and the "Kaiser Wilhelm der Grosse" exchanged messages continuously for a period of nearly three days. The instruments stopped working when the ships were eighty-five miles apart. At the dinner given in his honor by the American Institute of Electrical Engineers recently, Marconi made a full explanation of the messages received by him in Newfoundland. He stated positively that the signal "S" was repeated on two successive days and at a pre-arranged time and speed. It is gathered from his statements that the only obstacle to be overcome now is the purely mechanical one of increasing the power of the sending station. This is the chief object of his trip to England. He also says it is possible to keep all instruments from receiving the same message by having each apparatus "keyed" or "tuned" so the message would be taken only by the receiver of the same key.

### ELECTIONS IN FRANCE

THE near approach of the time for holding the French parliamentary election again directs attention to the anomalous character of French politics. The general election there is not at all like that in the United States. There are no well-defined parties, no platforms are put forward, and no strict partisan lines are drawn. Ancestry, personality, and the fleeting feeling of the moment are the determining factors. The so-called parties would be known as "factions" in this country, and are generally grouped around an individual for leadership, or represent long-cherished opinions or ideals which are noted more for tenacity than for power. These "parties" include the

old Royalists, Imperialists, Conservatives, Progressive Republicans, Radical Republicans, Socialists, and Radical Socialists, which are again split up into smaller sections. The two principal lines of cleavage in France are "military vs. civil government" and "the church vs. the state." The intense popular interest in the Dreyfus case was due to the ever-present struggle between the military and the civil ideals of government. Although Dreyfus is no longer an issue, the sentiments he represented are as strong as ever, and are constantly manifested in one form or another. The defenders of "civilism" are in a minority, and embrace writers, university professors, scientists, men of culture, of middle age and sober mind, who have profited by the lessons of the past. On the same side are to be found, also, the extreme socialists, philosophical anarchists, etc. "Militarism" is supported naturally by the army, Royalists whose traditions are concerned with a military and conquering ancestry, would-be aristocrats, Jew haters and Protestant haters. The military party appears to hold a large share of the wealth of the nation. The conflict between the Catholics and the advocates of civil sovereignty promises to be sharp. The odious law affecting Catholic orders has thoroughly aroused the higher clergy of the church, and Catholics are being urged to take an active part in the elections.

#### RAILROAD OFFICIALS RESPONSIBLE

THE coroner's jury holds the officials of the New York Central & Hudson River Railroad responsible for the accident in the tunnel in New York city on the morning of Jan. 8, in which seventeen persons were killed outright and a large number injured. The engineer in charge of the colliding train, who was arrested at the time of the disaster, has been discharged from custody, and District Attorney Jerome is preparing to take the matter before the grand jury. He says he is going to follow the case as far as there is law and evidence, but intimates that he will proceed deliberately, with the expectation of doing something really effective in the way of preventing the repetition of such calamities.

#### RUSSIAN CRIMINAL CODE

THE revised criminal code of Russia, which has engaged the attention of a special commission for the last fifteen years, is now in the hands of the Council of the Empire. It will replace the code of 1845, and naturally contains numerous vital changes. It was examined by Prof. Franz von Liszt, of Berlin, who is reported to have pronounced it in advance of any code now in existence. Owing to superior definition and classification of crimes, the new code contains less than one-third as many as the old code, which which has 1,711 paragraphs. Banishment by order of court is abolished altogether, various forms of imprisonment being substituted. There is an important chapter on the moral responsibility of minors and the mentally defective, which is said to be an innovation in Russian jurisprudence. In the old code crimes against the imperial family, treason, rebellion, and evasion

of quarantine were punishable by death; but in the new code capital punishment is abolished entirely. New crimes, such as blackmail, are duly recognized and penalties specified. An ordinary strike is not defined as a crime, but higher penalties are imposed for rioting and injuries to property or person which ordinarily accompany a strike.

#### BIGGEST LOCOMOTIVE IN THE WORLD

AN immense locomotive, turned out of the shops of the American Locomotive Company, was recently added to the equipment of the Santa Fé road. It weighs 130 tons, and can haul a loaded freight train a mile and a half long. From the end of the tender to the point of the pilot it measures seventy feet; the top of the stunted smoke-stack is sixteen feet above the ties, and the boiler is so high that a tall man can stand under it. However, owing to the heavy frames, wheels and driving mechanism, the centre of gravity is comparatively low. There are ten massive driving wheels, five on each side, nearly as high as a man. They are driven by compound engines, two cylinders on each side, next to the forward drivers. The high pressure cylinder is just ahead of the low pressure cylinder, so the same piston rod passes through both. This arrangement enables the engineer to get a vast amount of work out of the steam. The power of the combined engines is so great that they can lift a dead weight of 53,900 pounds (over 26 tons), more than half the weight of an ordinary suburban locomotive used on the Boston & Maine road. Oil is used for fuel.

#### CONGO FREE STATE HORRORS

THE report of barbarities in the Congo Free State, cabled to this country a few weeks ago, is confirmed by Capt. Guy Burrows, the senior Englishman in the employ of the Congo government, who lately completed a six years' service on the Upper Congo. He states, in an article in the London *Daily News*, that cruelties of the most horrible character have been perpetrated upon the natives by the white men representing the rubber companies. Captain Burrows has photographic evidence of cruelties which the authorities cannot deny. He also says that he has sworn testimony that a Belgian handed over natives to a cannibal tribe for the express purpose of being eaten, and of paying his work people with corpses of murdered natives. The worst feature of the conditions described is that the government owns a large number of shares in each rubber company, and is, therefore, responsible in a double sense. A class of disreputable men, some formerly in government employ, serve as agents for the rubber companies. They are paid according to the amount of rubber they collect, and the natives will not work for the pay offered them except at the muzzle of a rifle. Owing to the great extent of country and the limited number of responsible government officials, but a small measure of supervision can be exercised over the agents, and they are therefore at liberty to do about as they please. In addition to supplying his weekly quota of rubber, each chief is required to furnish a certain

number of recruits each year for the State military forces. Captain Burrows declares that many of the so-called reforms are merely methods for "casting dust in the eyes of the public." A few years ago the King of Belgium, to whom the Congo Free State is responsible, appointed a committee to inquire into similar charges, but, according to Captain Burrows, the president of the committee declared that there were two questions which the committee could not take into consideration — "the collection of rubber and the recruiting of natives."

#### OUR EUROPEAN "FRIENDS"

NOTHING could better illustrate the high esteem in which the United States is held abroad than the laughable effort the European nations are making to prove that they were not concerned in the movement started somewhere in Europe to intervene in behalf of Spain during our war with that country. The clever diplomatic manoeuvre on the part of Emperor William in sending Prince Henry to the United States has produced a state of mind in English and European court circles that is little understood in this country outside of Washington, perhaps. Diplomacy is a great international game, not unlike chess, and the kings, queens and presidents of the earth are the players. William has made a capital move, viewing the matter from the European standpoint, which may possibly affect the sentimental alliance between Great Britain and America. It was merely a part of the same great game for an Englishman to drag out a diplomatic secret hidden in the archives of European capitals, with the hope of discrediting Germany in the eyes of the people of the United States. The newspapers and statesmen of Europe discuss the whole affair with desperate seriousness, while the Americans merely laugh. They are perfectly willing that the Emperor should make a magnificent present to Harvard, that Prince Henry should bring an assortment of jewelry with diamond settings for tactful distribution (*a la* an Indian potlatch in Alaska), that Miss Roosevelt should christen the new yacht, but at the same time are ready to checkmate any move really inimical to American interests.

#### POVERTY IN ENGLAND

LONDON is said to "contain imbedded cities of poverty, dingy, stagnant and lifeless; numbers that defy humanity, a kind of colossal ant-heap of stunted life, pent up in crowded ways." Lengthy suburbs of the respectable cut these off from the country; difficulties of transit limit persistent expansion; a thousand vested interests paralyze effective reform. In discussing this problem in the *Contemporary Review*, Mr. C. F. G. Masterman takes up and analyzes the results of the detailed social investigations made by B. S. Rowntree and published by the Macmillan Co. ("Poverty: A Study of Town Life"). The conclusions gleaned from Mr. Rowntree's work are appalling in the extreme, and Mr. Masterman very pertinently entitles his paper, "The Social Abyss." The summing up is that "some 7,500,000 of people are at



the present moment in England living below the poverty line" — "a problem which, if only definitely realized in its squalid immensity, is surely enough to stagger humanity." Mr. Rowntree made a most exhaustive study of conditions in York, a representative English town. The population is 75,812, and of that number 20,302 are classified as being "in poverty." They are so abjectly poor that they must never spend a penny on railway or omnibus fares; must never go into the country unless they walk; never purchase a half-penny newspaper or spend a penny to buy a ticket for a popular concert; must write no letters, for they cannot afford to pay postage; and cannot join a sick club or a trade union. Nothing must be bought but that which is absolutely necessary for the maintenance of physical health, and what is bought must be of the plainest and most economical description. Should a child fall ill, it must be attended by the parish doctor; should it die, it must be buried by the parish. Finally the wage-earner must never be absent from his work for a single day. The occupations represented in this dreary throng include practically the whole field of unskilled labor, such as laborers, carters, railway employees, clerks, gardeners, lamplighters, etc. The average family earnings per week are 18s, 9d (about \$4.50 per week). The physical degeneration resulting from this poverty is shown by the fact that an immense proportion of this class who apply for enlistment in the army are rejected because they do not come up to the moderate standard required by the military service. As is pointed out by Mr. Masterman, the significance of the conditions revealed by Mr. Rowntree is that a large part of the population of England is steadily degenerating. He suggests as a remedy "a supplement of the wages of this class with the earnings of other and more favored classes; or all the demoralization of gusty philanthropy and the support of a parasitic population of 7,000,000."

#### PROBING THE RAILROAD COMBINE

THE Great Northern and Northern Pacific Railroads are competing lines in the great stretch of territory between St. Paul and Puget Sound. It is generally understood that J. J. Hill owns enough stock in both companies to enable him to control their general affairs. The Burlington system also "belongs" to him. Another combination and competitor for Pacific Ocean traffic is the Union Pacific-Southern Pacific syndicate represented by E. H. Harriman. There is also a third group, consisting of Southwestern roads, of which the Missouri Pacific road is the nucleus, headed by George Gould. The struggle for supremacy in building up a great transcontinental system, therefore, narrows down to three men — Hill, Gould and Harriman. There was a severe contest between Harriman and Hill last spring, which resulted in a panic on the New York stock market, and nobody has since been able to find out just how matters stand. There is a very strong and growing suspicion that Harriman obtained enough stock in Hill's various roads to force him into a "community of interests" agreement which would practically eliminate competition between the big

roads of the middle West and Northwest. The foregoing will in a measure explain the opposition of the State of Minnesota to the Northern Securities Company — the name of the corporation which, it is understood, has been formed for the purpose of absorbing the Hill and Harriman combinations. Minnesota is trying to get the matter into the United States Supreme Court. Meanwhile the Interstate Commerce Commission is in session in Chicago, probing the alleged combine. Hill, Harriman, and lesser men have been examined, but they did not give much information except on points not connected with the Northern Securities Company.

#### DANISH WEST INDIES

THERE was a most unexpected turn last week in the negotiations for the purchase of the Danish West Indies. A treaty ceding the islands to the United States was signed on Friday, and this week it was transmitted to the Senate. The convention follows closely the terms of the treaty of Paris of 1898 between the United States and Spain as regards the status of the inhabitants of the islands, their property and citizenship. It is understood that the compensation to Denmark amounts to \$5,000,000. Before the actual transfer of sovereignty takes place, the treaty must be ratified by the Senate and the Danish Rigsdag, and the purchase money appropriated by Congress. The Danish government has given notice that it will submit the question of cession to the people of the islands. Little opposition is expected, as the treaty is so framed that the inhabitants are not called on to surrender their Danish allegiance. They may retain their citizenship as Danes while enjoying whatever advantages may result from a transfer of the islands to the United States.

#### THE CUBAN PROBLEM

WITHIN the past week the "Cuban problem" has reached an acute stage, and there are ominous intimations of a desperate contest in Congress before the matter is settled. The opposition to any tariff concessions comes from the cane sugar growers of Louisiana and the beet sugar growers of the West. During the hearing before the Ways and Means committee the agents of the beet sugar interests asserted emphatically that a small tariff concession to the Cubans would ruin their industries. As a last resort, however, the beet sugar men proposed that instead of reducing the tariff on raw sugar for the benefit of Cuba, the Cubans should be aided by removing the differential duty on refined sugar. This caused a breach between the two classes of sugar producers in this country, the cane sugar growers of Louisiana protesting that they make clarified yellow sugar as well as the Cubans, and that if the Cuban article is permitted to come into the United States without paying a differential duty, it will destroy the Louisiana industry. The division in the opposition will act in favor of the Cubans.

There is a growing feeling that the beet sugar men do not have a good case. The industry is strongly protected, and has been developed to large proportions since the Government began to foster it. The representatives from the beet sugar States

are a powerful faction in Congress and are zealous in the defence of their constituents. Arrayed in favor of Cuba are the President, Governor General Wood, and the members of Congress who realize that Cuba is entitled to commercial as well as political independence. The Cubans themselves are making a strong plea for relief. They say "ruin and desolation will result" if something is not done toward tariff concessions. In the estimation of many public men the honor of Congress is at stake in this matter, and that failure to give Cuba an unrestricted opportunity to develop an independent existence would be "a monstrous wrong to a helpless people." Ex-President Cleveland, in a letter to a friend which has been made public, expresses very positive views. Among other things he says: "The arguments used in opposition to the tariff concessions based upon our material interests are fallacious, mistaken and misleading. . . It seems to me, however, that this subject involves considerations of morality and conscience higher and more commanding than all others."

#### ANOTHER DISASTER IN NEW YORK

NEW YORK city was shocked shortly after noon on Monday of this week by the explosion of a large quantity of dynamite stored in a little hut of the rapid transit subway at Park Avenue and Fifty-first Street. Six persons were killed, seventy-five others injured, and many more cut and bruised. Twenty-four blocks in the heart of the city were shaken and several buildings badly damaged. Glass was broken in a large number of office structures and hotels. The damage to property is estimated at \$1,000,000. While the immediate cause of the disaster is in doubt, it is believed that a fire started in the powder house, causing an explosion of powder which in turn discharged the dynamite. Five persons have been arrested and two held as witnesses. A searching investigation is in progress.

#### EVENTS WORTH NOTING

The Iowa legislature has re-elected Senators Allison and Dolliver.

Andrew Carnegie has made a second gift of \$300,000 to Cooper Union, New York.

Americans in Manila appeal to Congress to provide for the admission of Chinese into the Philippines to serve as laborers.

President Roosevelt last week signed the bill providing for the free transportation of all mail matter sent by Mrs. McKinley.

It is stated as we go to press that the ransom for Miss Stone has been paid and that the announcement of her release is momentarily expected.

The Prince of Wales is the official guest of Germany this week. He is being shown every attention by the Emperor, but the people are giving him a cold reception.

The National Liberal party, organized in Cincinnati last week, declares for the abolishment of chaplains in the army and navy, and in legislative bodies and all public institutions; taxation of church property; and the abandonment of Sabbath observance.

Boston authorities began the enforcement of compulsory vaccination this week. A house-to-house canvass is being made by 125 surgeons, each accompanied by a policeman. The first day 15,000 persons were operated upon in East Boston. All who resist are arrested. Every section of the city will be covered.

## A BLATANT HERETIC

THE worst case of heresy that we have ever known in the Methodist Episcopal Church, if not indeed in any orthodox body, is that of Prof. Charles W. Pearson, of Northwestern University. The *Chicago Tribune* of Jan. 19 devotes nearly two columns to the publication of excerpts from a paper which Prof. Pearson has prepared upon "Open Inspiration *versus* a Closed Canon and Infallible Bible." In this paper he proceeds with utterly reckless freedom to express his views upon the Old and New Testaments, rejecting the supernatural and miraculous in both as "myths," "fancies" and "legends," unworthy of credence by an intelligent mind. We herewith note some of his more extravagant published declarations. The miracles in the book of Daniel and those recorded of Elijah he compares to those related of "the monks of the Church of St. Catherine at Mount Sinai in the 'Voyages and Travels of Sir John Mandeville,'" and says:

"They are mere poetic fancies, one as untrue and incredible as the other."

"Some of these stories are crude and childish, some are pathetic and sublime, but they are all alike legendary and not historic."

He then proceeds to eliminate the miracles of the New Testament. He says:

"It is impossible to draw any dividing line between these alleged miracles in the Old Testament and similar accounts in the Gospels and Acts of the Apostles."

"When Jesus is represented as walking on the Lake of Gennesaret we think of Moses dividing the Red Sea and of Elijah and Elisha cleaving the waters of the Jordan. The story of the raising of the son of the widow of Nain by Jesus recalls the story of the raising of the Shunammite woman by Elisha."

"The legendary element is as obvious and as indisputable in the New Testament as in the Old."

"The Biblical stories of Christ's bringing the dead to life, of His walking on the water, and of feeding the multitude with loaves and fishes, are mere poetic fancies, incredible and untrue."

He concludes by saying:

"The miracles spoken of, once a help, are now a hindrance. It is the cowardly refusal of the churches to admit patent facts that has brought about their present deplorable condition, and the low moral state of the nation that depends upon them for guidance."

"Present preaching is evasive; present Sunday-school teaching is inadequate and farcical."

Prof. Pearson, in this attack upon the Bible, not only eliminates everything that is supernatural, but accuses every minister and Bible teacher of rank hypocrisy. It is impossible, therefore, to allow this strange outburst of a professor in the leading institution of the Methodist Episcopal Church to go unchallenged. When the associated press sent these allegations over the country ten days ago, they were so reckless that we could only conclude that they must be false. Prof. Pearson we did not know, nor did we meet any one in our Methodist circles in this city who knew who or what he was. A friend has since placed the *exposé* of the *Chicago Tribune* in our hands.

This leads us to say that Prof. Pearson

stands alone in our church in his views of the Bible. He represents no one but himself, and it should not be inferred that the Methodist Episcopal Church is in sympathy with his statements. We are shocked to learn that any man, holding a representative position, could publish such opinions. We have never heard from any Methodist minister, professor, or individual church member, even in the frankest and freest conversation, anything that would compare with his destructive views.

Mr. Pearson is professor of English literature in Northwestern University, Evanston, and he had no call to enter the realm of Biblical polemics and casuistry. It is another illustration of a professor in one specialty injudiciously dabbled with Biblical and theological subjects concerning which he is lamentably ignorant. He thus betrays a lack of discretion and balance that shows he is unfitted to teach even in the special department to which he is assigned.

Finally, his bald heresies and his premeditated attack upon the ministry and the Sunday-school force of his church should subject him to immediate and positive discipline by the trustees of Northwestern University. There can be no condonation of his deliberate and libelous utterances. Because of his brutal assaults upon the verities of Scripture, upon the person and supernatural work of Jesus Christ, upon the Methodist Episcopal Church and its believing multitudes at home and in the foreign field, we unequivocally demand his dismissal from his professorship. The Methodist Episcopal Church allows marked tolerance in individual opinion on non-essentials, but it has no place in its fold for any man who attacks the very citadel of its faith. Let the institution immediately purge itself of the unbearable reproach which this man has brought upon it, and upon the denomination at large.

## "AM SAFE"

ONE morning not long ago, after the first rush of travel citywards from New Rochelle, N. Y., was over, the instrument in the office of the telegraph operator in the New Rochelle station suddenly ticked off two short words: "Am safe." "Strange!" thought the operator. Who supposed anybody was in danger? Presently another message came clicking in of like import — and then another, and another. Next came a distinct statement by an official of the road of the dreadful accident in the Park Ave. tunnel, New York, as a result of which seventeen persons lost their lives. In the light of the tragedy as subsequently described, those two little words, "Am safe," introducing a reassuring message sent to his wife by a business man who was in the wreck, but escaped injury, acquired a most precious and welcome meaning. The incident recalls that occurrence after the wreck of the ill-fated "Atlantic" years ago, when one of the survivors telegraphed to his family, as the first intimation of his condition, the welcome word, "Saved!"

The point of this New Rochelle incident is that the telegraph operator, who had just seen the Danbury express pull out from the station for New York crowded

with a mass of contented and trustful humanity, assumed that everything would go right. Never a hint of danger crossed his mind.

A like satisfaction with the religious state of the multitudes probably prevails in many minds. So many specious misrepresentations of the task and testimony of Christianity have been advanced, so many plausible substitutes for the Gospel have been offered, so much is said of the progress of social development through the centuries, that many lay to their hearts the comfortable persuasion that nothing really needs to be done in the line of conduct but to be moral in the conventional sense, avoiding gross sins and flagrant transgressions, in which case it will be "all right" for them in any world. The assumption is that the averagely decent man is safe, wholly apart from any reference to the redemptive work of Jesus Christ. The thought of moral danger, at least for the respectable man of correct habits, rarely if ever affects the consciousness of the masses.

To this skepticism as to the spiritual peril of the large numbers of people who profess no faith in Christ as a Saviour is attributable in large measure the comparative lack of interest shown by the church in the conversion of the world. "Is the young man safe?" is an old question that echoes to us from the times of David. The question is in more senses than one pertinent and pressing today. Is the boy safe? Is the girl safe? Is the old man safe? Unless we ask and answer these questions with the Bible in hand, we shall see no great necessity for Christian work, though we might still be busying ourselves in other men's affairs as professional "ethical culturists." It is vastly important to be right on these points. Most unfortunate consequences follow in this world from assuming safety where there is none. The comfortable assumption that all proper safety appliances have been introduced and are in unrestricted operation in the mechanical world, is to blame for many distressing bruising or tearings of the physical man. A like incuriousness as to the state of the soul before God results in spiritual wreckages beyond all hope of repair.

Is it well with the body? Perhaps. Let us hope so. Is it well with the soul? Let us be sure to find out — since a mistake here means irreparable loss, unspeakable anguish. Are our friends and neighbors who are "out of Christ" out of the zone of safety? No question can possibly be more important and demanding, either for them or for us, than this. Revivals will never come, because they will not be sought, unless there be somewhere in some mind the conviction of sin, and in some heart the spirit of prayer for redemption from sin. Sin is the appalling fact that renders aloofness from Christ a desperate peril for the soul. If the soul is safe without salvation, all this modern enginery of ecclesiastical organization is an anachronism and an affront to humanity. But if Peter was not dreamily fanatical when he declared, "There is none other name under heaven given among men whereby we must be saved," it becomes of the utmost consequence to awaken men now slumbering in sin to a realization of the perilous situation of a Christless spirit. If the



Gospel, which claims a monopoly of redemption, be right, then all who neglect it are wrong — wrong in a most profound ethical and spiritual sense. Happy is the individual who as the fruit of a perfectly assured faith can say, with an utter humility and still with a holy boldness: "Through the blood of the Lamb it is well with my soul! By redeeming grace I am safe!"

### The Cause of Prohibition in New Hampshire

IN certain sections of New Hampshire we have had the unique spectacle of a prohibitory law operating as a high-license measure. For several years the saloons of the city of Manchester have been allowed to run as openly as the saloons of Boston. Once a month their owners have been called into court and fined one hundred dollars, but otherwise than this monthly assessment they have remained unmolested. No effort has been made to suppress them by enforcing the full provisions of the prohibitory law. This method, known as the "Healy System," by which each saloon has been assessed twelve hundred dollars annually, has acted as a high license for the city of Manchester. In many other cities and towns the prohibitory law has been persistently ignored; officials have refused to enforce its provisions, and the liquor interests have flourished unhindered.

The supporters of the law have made many efforts to secure the overthrow of the "Healy System," but without success. Several months ago ex-Governor Goodell, an earnest friend of temperance, petitioned the superior court for a writ of mandamus, asking the court to order Chief of Police Healy of Manchester to enforce the law within his jurisdiction. The petition was granted, and Healy was ordered by the court to enforce the full provisions of the law. As a result of the court's order, the law is being rigidly enforced, the saloons that for several years have been running wide-open have had to close, and Manchester is now a dry city. The officials of other cities, taking their cues from the court's decision, have ordered the saloons to close. The movement is rapidly spreading throughout the entire State. In all of the cities, and in nearly all of the towns, the law is being strictly enforced; the saloons are being driven out, and New Hampshire is fast becoming a prohibition State in fact as well as in name.

Many are prophesying that the vigorous enforcement of the prohibitory law will result in its repeal at the next session of the legislature. Already the liquor forces are organizing to secure the enactment of a license law. The prophecy has very little hope of fulfillment. In our judgment the enforcement of the law will strengthen rather than weaken its hold. The present activity will doubtless intensify the opposition of the liquor interests, but it will also stimulate the confidence of the law's supporters in its practical value — a confidence that was fast waning as they saw the law so successfully ignored. The temperance forces are in an overwhelming majority in New Hampshire, and whatever increases their confidence in the present law will strengthen its position and defeat its repeal. It is apparent to careful observers that prohibition was never so strong in New Hampshire as it is today.

A reaction is the greatest danger in this new movement. If the friends of temperance content themselves with the moral effect of the court's decision upon the officials, and do nothing to sustain it by way

of an aroused public sentiment, the movement will soon spend its force, a reaction will follow, and the old conditions will prevail. There is an imperative need that the temperance leaders of New Hampshire get together in council, study the needs of the situation, and inaugurate a persistent and permanent campaign of agitation and education throughout the whole State. Only in this way can the ground gained be held. New Hampshire men have a splendid opportunity to demonstrate the practicability of prohibition and to win for it a place in the esteem of thinking men that it has never yet held. May they fail not!

### New President of Northwestern

PROF. EDMUND JAMES JAMES, of the department of public administration and director of the University Extension division of the University of Chicago, was unanimously elected president of Northwestern University on the 21st inst. Prof. James comes from a long line of Methodist ancestry, his father and grandfather having both been Methodist clergymen. He himself is a member of the Hyde Park Methodist Episcopal Church. He is



PRESIDENT-ELECT JAMES

a native of Illinois, having been born at Jacksonville in 1855. He was a student later at Northwestern and Harvard Universities and in the University of Halle, taking there in 1877 the degrees of M. A. and Ph. D. After serving two years as the principal of the high school in Evanston, and four years as principal of the State high school at Normal, he was called to the University of Pennsylvania in 1883, where he was professor of public finance and administration. During the thirteen years he was connected with this institution he organized the graduate school of the university, and directed the Wharton school of finance and economy. He came to the University of Chicago in 1896. In 1892 he was sent by the American Bankers' Association to report on the education of business men in Europe.

Professor James is recognized as an authority in the United States on municipal government. His latest writing on this subject is an elaborate treatise on the "City Charters of Chicago from 1831 to 1900." The University of Chicago press is issuing a book by him on "Municipal Administration in Germany." It is understood that he will accept the position and enter upon his duties, Feb. 1, receiving a salary of \$7,500, being an advance over his predecessor of

\$2,500. General and hearty congratulations are expressed by the Methodist public over the selection of Dr. James.

### PERSONALS

—Mr. C. S. Buchanan, of Singapore, is leaving Malaysia for the home land on a furlough.

—Rev. C. P. Adams transfers from the Kentucky Conference to Rose Hill in the Iowa Conference.

—Mrs. Anna A. Harris, widow of Bishop William Logan Harris, died, Jan. 23, at Evanston, Ill., in her 84th year.

—Rev. John R. Jewett, an honored superannuated minister of the North Ohio Conference, died in Cleveland, O., Jan. 23, aged 84 years.

—Bishop Goodsell addressed a missionary conference of the Methodist Episcopal Church, South, at Bristol, Tenn., Jan. 23.

—Rev. Dr. Charles Bayard Mitchell, of First Church, Cleveland, O., was elected president of the Pastors' Union of that city at their January meeting.

—During the three years' pastorate of Rev. Dr. Donald Sage Mackay at the Collegiate Presbyterian Church, New York city, the membership of the church has been nearly doubled.

—This office was favored with a highly appreciated call last week from Rev. Dr. J. A. M. Chapman, of Greenland, N. H. He was on his way to Philadelphia to spend some weeks with his daughter.

—We regret to learn that Rev. John H. Race, D. D., has resigned the presidency of Grant University. He has accepted a unanimous invitation to Centenary Church, Binghamton, N. Y., of which he was formerly a pastor.

—Mrs. John O. Foster, wife of Rev. John O. Foster of the Rock River Conference, died, Jan. 18, at Roseville, N. J., at the home of her daughter, Mrs. Grace Foster Herben, wife of Dr. Stephen J. Herben of the New York Christian Advocate.

—Mr. John Cheesman Clark, recently appointed assistant corporation counsel of New York and assigned to the office of Mayor Low, is a Methodist and a brother of Dr. N. Walling Clark, president of the Methodist Theological School in Rome, Italy.

—Dr. Wilbur G. Compher, professor of English and philosophy in Beaver College, Beaver, Pa., has been elected president of Selo College; but arrangements have been made, by the kindness of a friend of the college, by which he has decided to remain at Beaver.

—The Western Christian Advocate of last week, in its Columbus (O.) items, says: "The Bible study, by Dr. E. S. Lewis, at the Young Men's Christian Association Building, every Saturday, from four to five, is attracting large numbers of Sunday-school teachers and other Bible students. His expositions are exceedingly instructive, timely, and helpful."

—Rev. Seth Bradford Chase, a superannuated member of the New England Southern Conference, died, Jan. 21, at the home of his daughter, Miss Helena Chase, in Rocky Hill, Conn. Mr. Chase was born in North Paris, Me., Nov. 30, 1818. He was educated at Kent's Hill, and at the age of twenty-five years was admitted to the Maine Conference. He preached in Maine for nineteen years, and then was transferred to the New England Southern Conference. In 1881 he retired from active work. He married Mary E. Holmes, of Monmouth, Me., and in 1897

they celebrated their golden wedding. Mrs. Chase died about three years ago. Mr. Chase leaves four daughters: Mrs. Henry Humphrey, of Rocky Hill; Mrs. John H. Starkweather, of Hartford; Miss Louise Chase, of Springfield; and Miss Helena Chase, of Rocky Hill.

— It is gratifying to observe that Captain Charles E. Clark, formerly commander of the battleship "Oregon," is beginning to receive the public recognition that he deserves. He was a guest of honor at the United States Senate on Thursday of last



CAPT. C. E. CLARK, U. S. N.

week. He had been at the White House to consult with the President, and went to the Capitol under the escort of Senators Proctor and Dillingham of his native State of Vermont. He held a levee in the marble room, and senators on both sides of the chamber came out to congratulate him on the part he took in the battle of Santiago and on the recognition of his service by his appointment as the representative of the Navy at the coronation of King Edward VII.

— Prof. John Alfred Faulkner, of Drew Theological Seminary, has been granted leave of absence for the rest of the school year to pursue special studies abroad. He left with his family on the steamship "Pennsylvania" for Hamburg, Jan. 25.

— In a note just received from Dr. Bragdon from Pasadena, Cal., he writes: "I note Dr. Steele's passing on and up. Dear man! he was a comfort to many and a strength in his day. I would like to be like him. There is a man I would like to be like."

— Rev. Francis H. Rowley, D. D., of the First Baptist Church, this city, will preach before the students of the School of Theology and of the College of Liberal Arts, Boston University, in the chapel, 12 Somerset St., Thursday, Jan. 30 — the Day of Prayer for Colleges — at 10 A. M.

— Rev. Dr. A. B. Leonard, corresponding secretary of the Missionary Society, has been seriously ill at his home in Brooklyn, N. Y., for two weeks. The attack, which was not clearly developed at first, proved to be erysipelas. It is hoped that the danger is now passed, and that he will continue to progress toward recovery, although it will necessarily be some weeks before he can resume his duties.

— Rev. J. O. Sherburn, of St. Johnsbury, Vt., an alumnus of Wesleyan University, writes: "I cannot refrain from expressing my appreciation of your fitting

tribute to Prof. Van Benschoten. No one who knew him can dissent. I am saddened beyond expression by his death; pained more than I can tell that I ever grieved such a teacher and friend."

### BRIEFLETS

There is a genuine piety in simply being happy.

The words of the late Dr. R. W. Dale, of Birmingham, England, are especially pertinent to this hour. He says, in his "Lectures on the Ephesians": "Whenever the supernatural in the Christian revelation is suppressed or concealed, whenever it does not hold the chief place, the moral power of Christianity is broken."

That liquor-selling continues in the Prohibition State of Maine, except in Cumberland County under the unpurchasable and redoubtable Sheriff Pearson, appears from the significant fact that last week the Kennebec County grand jury returned 107 indictments, 106 of which were for liquor cases.

There are souls that wake easily. Others require some volcanic experience to wake them.

A certain class of students, if they can get themselves thought scholars, care nothing further about being scholars. And, unfortunately, much the same thing is true of certain Christians. If the world thinks them Christians, they are satisfied.

The New York *Sun* of Jan. 23 contained the following note of rejoicing, that not only gladdens Chancellor Day and Syracuse University, but also the church at large: "Chancellor James R. Day of Syracuse University announced this morning that John D. Rockefeller had given \$100,000 to the University endowment fund. This insures the raising of \$400,000 to meet the offer of John D. Archbold of New York to double that amount by next June. This will clear the University of debt and leave it with an endowment of \$2,500,000. Among the new buildings that will be erected will be a biological laboratory, a new gymnasium, a new chapel and dormitories. The news of Mr. Rockefeller's gift was received at the University with cheers, and it was a day of rejoicing that the Standard Oil magnate had at last become interested in the Syracuse institution."

The following interesting fact is confirmed by good authority: Dr. Stuntz, our missionary in the Philippines, in securing the site for a new Methodist church in Manila, discovered that no law existed by which non-Catholic bodies could hold real estate in the islands. Calling on Governor Tatt, he told him his trouble. Without consulting a book, or so much as moving a chair, the Governor touched a bell, summoned his secretary, dictated a law in three sections covering the whole case, and in fifteen minutes it was laid down before him. He looked it over, and then quietly folded it away, saying: "It will be enacted a law at the next session of the commission." It went through just as he said.

The craze for some new thing, especially in religion, did not die out in the long ago in Athens, where, we are told, "All the Athenians and strangers which were there spent their time in nothing else, but either to tell or hear some new thing." But the simple fact remains that religion — Christianity — is not the realm in which to expect or to seek novelties. The few essential fundamentals are not subject to change, nor

will they ever be. Rev. Henry Van Dyke, D. D., in his wholesome way, puts this truth practically for the multitude in saying: "What we need is not a new compass every year, but a new determination to steer straight by the old compass, which is the Word of God in Christ."

The second annual conference of the National Federation of Churches and Christian Workers will be held in Washington, D. C., Feb. 4 and 5, with a strong and varied program.

The funeral of the late Prof. James Cooke Van Benschoten, LL. D., occurred in the Methodist church, Middletown, Conn., at 2.30 P. M. on Monday, the 20th. The services were in charge of Rev. Herbert Welch, pastor of the church. President Raymond, Rev. James M. King, D. D., and Bishop Andrews made addresses. Rev. A. W. Hazen, D. D., and Rev. H. A. Starks, D. D., also took part in the services. Rev. Benjamin M. Adams, D. D., offered prayer at the house before the services in the church. In addition to personal friends and representatives of many organizations of which Professor Van Benschoten had been a member, the faculty and students of Wesleyan University were present in a body. The interment took place the same day in Indian Hill Cemetery, Middletown.

### Dr. Sheldon's Address

THE address of Prof. H. C. Sheldon before the Boston Methodist Preachers' Meeting, on Monday, upon "Changes in Methodist Theology in the Last Century," was heard by an audience that filled Wesleyan Hall. At the conclusion, his listeners broke forth into prolonged applause, and a hearty vote of thanks was extended to him. That our readers should have the benefit of the address, and that the speaker should not be misrepresented upon a subject so delicate, we requested Dr. Sheldon to prepare a full abstract of it for our columns. Apropos of what is said of real heresy editorially in this issue, Dr. Sheldon's address furnishes an excellent illustration of the questions that the Methodist Episcopal Church must devoutly study, interpret and formulate, each generation for itself. This is the allowable and necessarily debatable field for reverent investigation and interpretation.

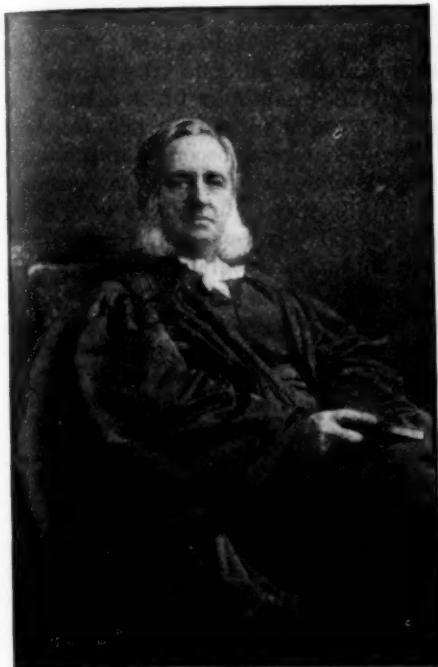
### A Remarkable Pastorate

THIRTY-five years, in these seething times and in the city of Cambridge, is a phenomenally long time for a minister to sustain himself; but this, to a remarkable degree, Rev. Alexander McKenzie, D. D., of the First Congregational Church, has done. He is beloved by everybody, young and old, rich and poor, learned and unlearned. His name is "as ointment poured forth." At seventy-two years of age he is as fresh, vigorous, pertinent and eloquent as a quarter of a century ago. There is nothing musty or antiquated about his preaching. It has never occurred to any hearer that Dr. McKenzie is an old man. In pulpit, on platform and in after-dinner address he has few equals. There has been a charming balance in his theological views. He has held to the essential and central truth of Scripture in all the theological turmoil of these years, while he has had an open, inquiring mind for all new truth.

In commemorating the completion of these thirty-five years with his church, as was done on Friday evening last, ex-Mayor Hall, an honored member of his church, put it admirably in saying: "As I think of the results of this ministry of thirty-five years, I cannot better express in a word what it has been than to say, it has been



faithful to its trust of the Gospel. I am glad to bear this testimony to a ministry which has been careful to preserve with unsullied lustre the great central truths of the Christian religion. This, to me, is the distinct feature and crown of this ministry." Dr. McKenzie has been the most brotherly of ministers, mingling affection-



REV. ALEXANDER MCKENZIE, D. D.

ately with, and helping, the clergymen of all denominations. To the Methodist Episcopal Church he has been especially fraternal and helpful.

#### Translation of Dennis Osborne

A CABLEGRAM received at the Mission Rooms, New York, Jan. 25, from Calcutta, announces the death of Rev. Dennis Osborne, presiding elder of the Bombay District, India. He was the first great preacher raised up from the ranks of the Anglo-Indians to serve in our church. Bishop Taylor wrote of him: "That night at Lucknow [Jan. 16, 1871] Dennis Osborne went forward and received a baptism of the Holy Spirit, and soon afterwards joined our church and is now the most effective and soul-saving preacher in the Northwest." Within a little while after his conversion he established our English church at Allahabad, and was for several years pastor, and afterwards presiding elder of the district. In 1884 he came to the General Conference, and his remarkable eloquence was a revelation to the members of our churches. The problem of the large Eurasian population in the empire, and the impossibility of our ever being able to send enough missionaries from this country to shepherd those who come under our influence and for whom no adequate spiritual oversight is provided, and yet carry on the aggressive work among the heathen, was made more easy of solution after the success of Dennis Osborne as pastor, evangelist and presiding elder. Other preachers have come to our help, but as yet the "golden tongue" of Dennis Osborne is unmatched.

In the movement for the English-speaking people in India which followed the visit of Bishop Taylor to that country, Dennis Osborne took a prominent part, and as pastor of the large church at Mussorie was eagerly heard by many of the English summer residents who go to that charming hill station to escape the great heat of the plains. He was always in demand for special evangelistic services

and at camp-meetings, especially at the Dasehra meeting at Lucknow, which has come to be a sort of spiritual Mecca to workers of all denominations who desire a deepening of their Christian experience.

From the human standpoint his presence and work seemed indispensable in India. Bishop Parker, Isabella Thoburn, and now, Dennis Osborne! How greatly is India bereaved!

#### THE DAILY PRESS AND HERESY

AS an open defender and supporter of the daily press for many years, we claim the right to call attention to a single point where there should be a radical change and improvement. It is in regard to the attitude which the daily press, as a rule, immediately assumes when a charge of heresy is made. The presumption seems to exist generally that the person so accused is innocent, and is suffering persecution from the organization, church, or institution to which he is officially responsible. In this attitude of mind, without even waiting to investigate, daily journalism immediately champions the alleged heretic—making a temporary hero and a martyr of him—and inveighs against the denomination concerned as bigoted and severe in any action which it proposes to take in preserving inviolate its well-known creed and good name. This is seen especially at this time in the treatment accorded to Prof. C. W. Pearson, of Northwestern University, by the daily press generally, but especially by two of our very best New England papers—the *Transcript* of this city and the *Republican* of Springfield. The editorials in these journals have appeared since our leader on the subject was put into type. Now the writers of the editorials in question manifest an attitude toward the subject which prevents them from giving a fair and just presentation of the facts. It is not possible, from the representations made, for the reader of either paper to obtain a just view of the alleged heretic, his utterances, or the action that followed. This fact is all the more striking and regrettable because these papers, as signally as any that we read, manifest a purpose, in editorials as well as news service, to give their readers the whole truth concerning important matters. What we plead for is that they should show the same open-mindedness, impartiality, judicial treatment and critical care to secure and publish the facts in so-called cases of heresy that they do in other current events. We submit that in this case, involving the largest Protestant denomination in this country and its foremost institution of learning, special care should have been taken to properly furnish the facts and to represent them without bias or prejudice.

But what did these journals do? The *Transcript* says that Prof. Pearson's heresy consists in the fact he "has recently ventured to question the literal truth of many of the miracles recorded in the Old and New Testaments." Now that is a way of stating a half-truth so as to be dangerously misleading. The simple fact is, as will be seen in our leader, that Prof. Pearson discards *all* the miracles recorded in the Bible and everything supernatural concerning the person and work of Jesus Christ. The *Transcript* represents him as not much of a heretic any way, when it is impossible for him to be a worse one. The *Transcript* is misleading in publishing the rash and violent censure of Prof. Pearson by one of the Methodist ministers of the Rock River Conference as representative of all, and also in quoting Prof. M. S. Terry, of Garrett Biblical Institute, as in sympathy with Prof. Pearson and defending

him. Dr. Terry only plead with the Chicago Methodist Preachers' Meeting not to take hasty action. His positive opposition to Prof. Pearson's views on miracles is stated in the following declaration which he made for publication in the *Northwestern Christian Advocate*:

"The Methodist Church is founded on the belief in the miraculous and supernatural, and if you take away that belief you destroy the very foundations of the church."

The *Transcript* represents leading Methodists in Evanston and Chicago as seeking to make little of the matter and to condone it. Not so. Bishop Merrill of Chicago said:

"The position of Professor Pearson surprises me very much and grieves me as well. His quiet assumption of superior wisdom and greater sincerity than he finds in the ministry in general, is most remarkable. Of course, the church is not going to change its attitude towards the Holy Scriptures on such grounds as he alleges as sufficient to control him in his beliefs."

Bishop Cranston, who was so near that the *Northwestern* could secure his opinion, said:

"I am frank to say that such sentiments will not find favor in any quarter in our denomination. I know of no scholar in Methodism who holds such views."

Dr. Daniel Bonbright, acting president of Northwestern University, said:

"I regard the utterances of Professor Pearson in every respect as most unfortunate. I deeply regret them, as misrepresenting the attitude of the University and, so far as I know, the convictions of the entire faculty."

The fullest and best putting of the case is from Dr. C. J. Little, president of Garrett Biblical Institute, Evanston, who of all men has a right to speak:

"If Professor Pearson's views about the supernatural and the miraculous are correct, the very foundations of our faith are shaken. If they were propagated within the church they would be destructive of orthodox Christianity. A man teaching political views of that kind and seeking to destroy the foundations of the state we call an anarchist. Professor Pearson has been in the Methodist Church and in Northwestern University for years, and there has never been a suspicion of dissent in his character so far as I know. Now he has no right to remain in the church. I am not speaking from a theological standpoint, but from an ethical standpoint. I find myself considerably bewildered to know by what ethical standard the professor deems himself called upon to cry out in this way and still remain within the church."

"I am astounded to know how he reconciles his views with the teachings of Methodism. Emerson held similar views, but he withdrew even from the Unitarian Church. Let Professor Pearson go to Mangasarian's church or to Salter's church, or, if he does not want to go to Chicago, let him hire a hall himself and start a church of his own."

"There is no reason why I should be mealy-mouthed about this. Even those who agree with him will not excuse his attitude in remaining in the church for the purpose of propagating those views. Ninety-nine men out of a hundred would condemn the man who, in the same breath, praises and destroys belief. The fact that he believes he can promulgate these beliefs and still remain in the church shows him to be morally eccentric."

The judgment of these men, the peers of the ablest, most scholarly and catholic representatives of any denomination, should have been given by the *Transcript* instead of the hasty, coarse and rash utterances of a single Methodist minister which no one approves. The *Transcript* then exhorts Northwestern University to imitate Harvard and Yale, because they are "non-sectarian, and allow freedom to think and teach." If it were necessary, it would be easy to show that there is no unreasonable restriction upon the faculty of Northwestern University "to think and to teach." Marked tolerance in opinions is granted and desired. But whoever heard, at Yale or even at Harvard, anything to compare with the destructive views of Prof. Pearson? If the *Transcript* has an instance or illustration of the exercise of such liberty at either institution, will it enlighten the great body of Methodist readers by mentioning it? But we do not hesitate to

[Continued on Page 160.]

## TRUST

JOSEPHINE RAND.

Trust thou in God! Though dark the way  
before thee,  
Still darker was the way which Jesus  
trod;  
Lonely the path up which the Saviour bore  
thee  
To plead thy cause before the throne of  
God.

We walk by faith, not sight, a little season,  
Clouds may obscure our path, and tears  
assail;  
But trust in Him, list not to doubtful  
reason,  
Thy Heav'nly Father's care shall never  
fail.

See how He clothes the grasses and the  
lilies;  
Was there e'er king arrayed in robes like  
these?  
Consider thou the ravens and the sparrows;  
No anxious care disturbs their joyous  
ease.

Shall not the Hand held out to them in  
blessing  
Be open toward the children of His love?  
Yea!—evermore let us, His care confess-  
ing,  
Trust more implicitly our God above!  
Everett, Mass.

## THE ARROW OF EFFENDI

JAMES BUCKHAM.

THE "bull," as a form of humor, has become so associated with the mental characteristics of the Irish people, that we seldom think of any other race as capable of perpetrating it. And yet one of the most characteristic examples of this unconscious wit is attributed to one Khoja Nasreddin Effendi, whose name is sufficient to exempt him from any implication of Celtic origin. Effendi, as the story goes, was sleeping on his veranda one stifling night, when, suddenly waking, he thought he saw a robber in a white robe climbing the garden wall. Whereupon he promptly seized bow and arrow and transfixed, as he supposed, the intruder with unerring shaft. Proceeding to investigate, however, he discovered that he had pierced his own nightshirt, which his wife had hung out to dry. Thereat he began to call out, in Oriental fashion, "Praised be Allah! Praised be Allah!" until the whole neighborhood was roused, thinking it to be the summons to sunrise prayer. But when the people began to chide Effendi, and demand why he had waked them at that unseemly hour, he replied: "I was only thanking Allah that I was not inside my shirt when I shot an arrow through it."

This Oriental bull has its practical application, for some of us at least. The man who puts himself outside of himself with respect to questions of ethics or of conduct—who hangs, as it were, a hypothetical self in a shirt on a clothes-line, and perforates the supposititious man instead of the real man—is not a whit less foolish and illogical than Khoja Nasreddin Effendi. And, worse still, he becomes a hypocrite when, like Effendi, he thanks God that he was not in the garment through which he has shot his arrow.

How common, nevertheless, this very transparent sort of self-deception is! How easily men disembody themselves when

they are talking about experiences common to all of us! We shoot at the shirt with vigor and deadly accuracy—but thank God that we are not in it! The individual exemptions of human nature from the faults it condemns is simply marvelous.

"Oh, wad some power the gillie gie us,  
To see oursel's as ithers see us!"

What a wholesome, perhaps saving, surprise it would be to some of us, to find ourselves, once in a while, in the shirt through which we have been shooting our arrows!

Melrose, Mass.

## THE SUPERFLUITY OF SELFISHNESS

REV. C. A. S. DWIGHT.

JAMES calls upon men to lay aside all superfluity of naughtiness. By that he means superabundance of wickedness. There is always altogether too large a supply of iniquity on hand in the world. Most if not all of this variegated wickedness will reduce to one original element of sin, namely, selfishness. Selfishness is the root-sin. It is the germ of all ungodliness. Every evil thought or deed is traceable to an impulse to do something for self rather than to be something for God. The battle of battles that has been raging in the world ever since there was a first man who sinned—or indeed it may be before the world was created, since the time when first there was civil strife among the hierarchies of the skies—has been the struggle of the self-life against the God-life. All humanity is divisible into two great groups—the large class that revolves about self as a pivot, and the smaller class that finds its central, ruling principle in God. The drive of the Bible is persistently directed against selfishness. The alternative that is presented on its every page is the choice between the life for self and the life for God. One or the other, not both, can be. The one life will in time kill the other life out.

Yet so common, and apparently natural, is selfishness, that we remark with surprise upon its absence in any instance, taking its occurrence for granted. When we come across a concrete illustration of downright, unselfish Christliness, we wonder, as at an angelic creature dropped from heaven! The writer was once called upon to officiate at the funeral of a lady of rare charm, whom he had never personally met. But in what did the charm consist? In beauty, grace, intellect, culture? Yes, in any or all of those excellences, yet more than all in the possession by that lady of a quality which was feelingly described by a brief remark of one who had known her well: "She was the most self-abnegating person I ever knew." Our reply was: "Is not that, after all, the glory of human life?"

Unselfishness is truly the glory of glories in human life and character. There is nothing that is so thoroughly royal and ennobling as the forgetting of self in the cause of God and of humanity. Self-abnegation is the diadem that crowns the other virtues. Alas! such royalty of spirit and aim is far too uncommon. The crowds rush on after their self-chosen

idols. "Look out for Number One!" "I'm the man for your money!" "What will you do for me?" "What will you give me?" "What am I going to get?" are the commonly heard cries of a grasping and covetous humanity. The world today is sadly suffering from a superfluity of selfishness, a superabundance of self-love. The poor man pleads that he can give nothing to good objects because he is so poor; the well-to-do man economizes off his charities while he tries to ape the style of the man four or five times as wealthy; the man with a few hundred thousands is eager to become a millionaire; the millionaire is ambitious to become a multi-millionaire. But where does Jesus Christ with His cause come in? Nowhere, according to the programs of many lives as they are actually being lived about us; only here and there, incidentally and occasionally, in the life-plans of many professing Christians who are so consistently and persistently selfish that, if at last saved at all, it will be so as by fire.

Because of this superfluity of selfishness in the world churches are weak, missions languish, and the "heathen" (both at home and abroad) fail to have the Gospel preached to them. These things ought not so to be. If Christianity is worth anything, it is worth everything—worthy of every sacrifice, able to supply every real want of human nature, full of glorious promise for the future. Why, then, be selfish when unselfishness commands such great rewards? Selfishness after all is a superfluity, in the modern sense of the word. It helps nothing, hinders everything. It is a burden, not a blessing. The self-seeking man always in the long run overreaches himself. The God-life is the good-life—good for character, and good for enjoyment. It is a pity to be selfish when unselfishness is such great gain.

Closter, N. J.

## WASHINGTON LETTER

CHEVY CHASE, ESQ.

YOU want to hear the latest good news from Washington Methodism before I say a word about any other subject. I have good news to tell you. There is a sign of a widespread growth in things spiritual. The preachers are hard at it, with a determination to impress the old-time Methodist spirit on their people. The Preachers' Meeting recently has been a regular religious forum where matters of the highest importance have been discussed with remarkable earnestness. Every Monday men have gone out of the meeting more than ever determined to save souls and lead their people up higher in the scale of Christian experience. At some of the churches there have been encouraging revivals. McKendree (Dr. E. L. Hubbard, pastor) has been blessed with a gracious revival, 83 persons having been converted, a score of them being already church members. This church was looked upon as on the down-grade, and some prophets foretold a forlorn time for Dr. Hubbard when he went there last spring. But patient hard work and faith in God have upset all the prophetic calculations. Two new classes have been formed, a children's class organized under Mrs. Hubbard's leadership, and a kindergarten opened in the church in charge of a deaconess.

Wilson Memorial Church, in the south-



eastern part of the city near the Navy Yard, is demonstrating the fact that God still lives and still hears prayer. The enthusiastic, indomitable pastor, Rev. Arthur H. Thompson, is now in the midst of a gracious revival. Eighteen persons — the pastor's son of the number — have been converted. One of the happy features of this work is the healing of breaches which have existed among some young people in the Sunday-school. Religion is a sure sweetener.

At Trinity, Dr. J. C. Nicholson, pastor, revival work has just begun with hopeful prospects. At Douglas Memorial, Dr. S. M. Hartsock, pastor, a fortnight's meeting resulted in the conversion of 30 accessions to the church. At Congress Heights, a suburban charge, Mr. Fisher (supply) in charge, there have been 38 conversions, and at present the work continues. At Wesley Chapel, Rev. J. F. Heisse, pastor, during the week ending Jan. 19 eight persons were converted. Strange to say, the revival spirit — at any rate, the conversion of unconverted people — has been almost entirely in the eastern part of the city. Special services have been held in nearly all the other churches, but without notable results as to the salvation of the unconverted.

Washington City Methodism has problems of its own to solve. It is not a large city. Yet the forces at work here — forces with an evil tendency — are enormous. The national capital has little of the home life known in other cities. It is the place where all sorts of "isms" and "asms" do congregate. The influence of the official circles is felt to the edges of society. We need, if we may not deserve, the prayers of all good people.

The relation of children to the church and the necessity of retaining them, are subjects which never occupied as much of the thought and activity of the ministers as now. This is a very hopeful sign.

Some time ago I wrote you about the new mission started at Mt. Pleasant, a suburb in the North. Since then another mission has been begun at Eckington in the Northeast section of the District. The United Brethren and Presbyterians were very kindly looking after the Methodists at Eckington, while the Presbyterians and Congregationalists were giving them a comfortable warm seat by their firesides at Mt. Pleasant. "Chevy Chase" has thought for many years that the Methodists at both of these points would have enjoyed warming by their own fireside. The pine-knots of Methodism make a big, warm fire when they once get to burning. Well, Foundry Church, Dr. L. B. Wilson, pastor, has decided to supply the fuel for the Mt. Pleasant cozy-corner, and Dr. Clarke of Hamline, with his congregation back of him, is at work at Eckington. The presiding elder, Dr. H. R. Naylor, enthusiastically throws himself into these two new activities. "Better late than never" is a fairly good motto, but, I tell you, we deserve to lose what we neglect so long. Tell it to New England that Washington Methodism is rubbing her lovely eyes, and is getting awake. We hope soon to be able to report that she is wide-awake.

Foundry Church, situated on the corner of 14th and G Sts., one square east of the Treasury Department, is in the market to be sold. The quarterly conference has decided that the time has come to move. Unlike the so-called down-town churches in other cities, Foundry Church property is constantly growing in value. Business men want it. With the money received for it, a new church can be erected in another

part of the city, and money enough be available to erect a second church at Mt. Pleasant. If Foundry moves, it will very likely unite with St. Paul's, which is burdened with a debt which has seriously interfered with its growth. Financially the scheme is a wise one, but the sentimental side is also considerable.

Did you ever hear how Foundry got its name? I will tell you the story as I have heard it. When there were only two Methodist churches in the District, one in Georgetown and the other in Southeast Washington, the British made a little excursion into this nation's capital to burn a few choice articles. Hearing that an English-born gentleman, Foxall by name, had a foundry in the west end of Washington, and that he had been furnishing his products to the U. S. Government, they decided to burn him out. A detail of soldiers started with this purpose, but a terrific thunder-storm overtook them and drove them back to camp. They left Washington without accomplishing their object. In thanksgiving to God for His providential protection of his property, Mr. Foxall gave land and built a church for the Methodists and called it "The Foundry." It formerly faced on 14th St. When it was afterward enlarged, the heirs gave additional ground, and the new church was made to face on G Street. It has been for many years a centre of power. It is one of the landmarks. Dr. Wilson and the presiding elder are moving with great discretion in the premises. The future of Washington Methodism is to a large extent involved in the question of the sale of Foundry Church.

Before I close I will tell you a little of official life in Washington. Every Washingtonian is supposed to know somewhat of the doings of the official circles. Even the school children and the idle adults who would frequent the street corners if police regulations did not compel them to "move on," discuss public men and measures with a *sang froid* which is peculiar to residents of this city. The new President is a new kind of a President. Washingtonians knew McKinley for many years before he came to the White House. Such was the case with Harrison, Garfield, Hayes and Grant, and to a certain extent with Cleveland and Arthur. But we do not know Mr. Roosevelt. He is unique. People are saying many complimentary things about him, but — "he is so different from Mr. McKinley." "He's honest all right, and I guess we can trust him." He is rapid. It is amazing how he handles delegations. He sees people, and people pour in to see him. Set speeches suffer in his presence. An amusing story indicative of his honest brusqueness is going the rounds. A delegation of prominent citizens of a town not many miles distant, all enthusiastic partisans, called to invite the President to participate in a municipal celebration in the near future. The delegation lined up in front of Mr. Roosevelt, their set speeches swelling in their breasts waiting for a chance to burst forth in sprays of eloquence upon the presidential personality standing before them. But the speeches did not get a chance to burst — at any rate not inside the White House. After the introductions one of the orators, who had for years stood before enraptured audiences in political conventions and on the hustings, began a speech, but never finished it. The President, so the story goes, as soon as he discovered the purpose of the visit, knowing that on the date designated he would be otherwise occupied, cut the speeches off by abruptly saying, "I can't come, I can't come." There was nothing more to say. The speeches are now in cold storage.

On another occasion, *on dit*, an influential political leader living not a thousand miles away from the Potomac Flats, called to see His Excellency to modestly suggest his claims to be appointed to a certain office in the President's gift. Before he had gone very far in informing Mr. Roosevelt who and what manner of man he was, the President remarked in a business-like way: "Oh, yes, I know you, I know you very well. [A smile on the face of the seeker for preferment.] I understand that you have a court-record. [Smile vanishes.] I understand too that you have a jail-record. [The applicant finds the atmosphere uncomfortably warm; begins to explain, offers to prove his innocence and lamb-like guilelessness.] There are so many good men who have not been in jail that I can't give preference to those who have to explain their record," or words to that effect. Roosevelt is a manly man. If he is a politician he belongs to a class by himself. He sends his boys to the public schools. He is opposed to docking horses' tails, and his coach horses' tails are much admired, but have thrown hundreds of horses in the extreme set out of fashion.

The Methodists of Washington are looking with pleasant anticipation to the incoming of the new Secretary of the Treasury. When recently he was in Washington over Sunday he attended Metropolitan Church, Dr. Bristol, pastor. Bristol is an independent chap. It was suggested to him by letter that he invite Gov. Shaw to worship at the Metropolitan, and he (B) publicly stated his position on the general subject of such catering. There has been some disgraceful toadying by clericals in the past, and Frank Bristol refuses to do any such work. He gladly welcomes people, rich and poor, to Metropolitan, and gives them good spiritual food when they come, but he condemns the practice of running after high officials. Right he is, too.

The public charities of Washington Methodism are thriving. Dr. Gallagher, the new superintendent of Sibley Hospital and the Lucy Webb Hayes Training School and Deaconess Home, is growing in popular esteem. His captivating wife is co-operating heartily with the women in all their benevolent agencies. The new Rust Hall is rapidly going up, and will soon be under roof. Dr. Gallagher preaches frequently in the Washington pulpit and wins a right to return to every church where he dispenses the Word. Miss Aikins, the head of the Sibley Hospital, is winning commendation and high esteem from the professional and lay people of Washington.

The Methodist Home is in a thriving condition. At the recent annual meeting of the managers all reports demonstrated that the heart of Washington Methodism is attached to this commendable charity. Mrs. D. B. Street, for many years president of the board, is an indefatigable worker and an indomitable executive, and deserves great credit for the rapid growth of this institution.

Conference draweth nigh. On April 2 Bishop Andrews comes to us. The removal of the time limit has stopped to a large extent the premature slate-making. The presiding elders are keeping very quiet. That they have not consulted together ere this we would not dare assert, but they have no prophecies to declare as yet. Rumor has it there will be no changes in Washington churches, a very few in Baltimore (may be none), and not many in the rural charges. Rumor No. 2 has it that there will be some changes in Washington



many in Baltimore, and a general mix-up on circuits and in the small towns. As you live away from the fighting-line you are authorized to believe either of the rumors. The truth is, it is all rumor. We will wait for Bishop Andrews, and then abide by his godly judgment. Having been resident Bishop for many years, he knows Baltimore Conference fairly well. Maybe he knoweth too much, and that too well. Time, time, will show!

## METHODIST DOCTRINE

### Changes During the Last Century

H. C. SHELDON, S. T. D.

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THE first division of our subject concerns

#### The Conception of the Bible.

In our own time we find in the theological world, if we ignore minor differences, two competing theories. On the one hand is the high technical theory, which at the acme insists upon complete verbal inspiration of every part of Scripture, and in any case insists upon the inerrancy or detailed infallibility of the Bible as originally written. On the other hand is the broader theory, which indeed cordially grants that the Bible contains the materials of a complete ethical and religious system, but renounces the notion of a detailed infallibility or inerrancy of every part, and lays the stress upon the trend and outcome of the Biblical teaching.

Through a considerable part of the last century Methodist teaching inclined to the high technical theory so far as that theory affirms inerrancy, though not in the main espousing the notion of absolute verbal dictation. Richard Watson, while not very explicit, seems to have proceeded on the assumption that no errors in any range of subject-matter can be credited to the scriptural writers. An identical statement may be made in relation to Miner Raymond. Tokens of a disposition to modify the stringent theory may be observed in the writings of W. B. Pope, since he admitted different degrees of inspiration, and acknowledged that a considerable body of discrepancies appears on the face of the Biblical narratives. Nevertheless, the outcome of his discussion was on the side of that theory, inasmuch as he indicated that all the errors must be charged to imperfect means of transmitting the contents of the original documents. In especially resolute and unqualified terms the doctrine of complete inerrancy was asserted by T. O. Summers, the author of a much-honored text-book of the Methodist Episcopal Church, South.

If we pass from theological treatises to articles in the *Review*, we find that the high technical theory has not lacked for champions. Gilbert Haven, in a series of articles for the years 1867 and 1868, contended for the proposition that every word of the Bible was given forth under the in-breathing or impulse of the Holy Ghost. Professor Hemenway, in a contribution for the year 1877, showed at least an unwillingness to admit any errors in the Scriptures, and took the ground that the whole Bible is inspired and equally inspired. S. L. Bowman, in an article which appeared as late as 1889, drew the conclusion that the proper view of the Bible is intolerant of the supposition of errors even in matters historical as well as in those of a moral and religious import.

These instances prove that the high technical theory had not spent itself in the Methodist body by the middle of the cen-

tury, and indeed that it was not without self-assertive vigor up to the last quarter of the century. It should not be overlooked, however, that the rival theory began to make inroads on its territory after the middle of the century. In a contribution to the *Review* in 1858 Daniel Curry intimated his conviction that some retrenchment from absolute inerrancy may well be admitted. "In many instances," he wrote, "the absolute certainty of a revealed doctrine does not require the absolute correctness of the statement of facts with which it is enunciated." In the same line were the conclusions which Henry M. Harman expressed in his "Introduction to the Holy Scriptures" twenty years later. He admitted different degrees of inspiration, and commented on the needlessness of resorting to far-fetched explanations to reconcile every apparent discrepancy.

In the closing years of the century expressions of opinion on the side of the broader theory were far from being a novelty. We find them in quarters by no means celebrated for ultra liberalism. Thus the *Review*, at a time when it was supposed to incarnate the very spirit of orthodoxy (1890), remarked editorially in quite unreserved terms on the human errancy plainly visible in the Biblical chronology and science. Again a writer distinguished in general by an eminently sober and judicial temper, Nathaniel Burwash, president of Victoria College, took pains in his "Manual of Theology" to express in very clear and unmistakable terms the conviction that the doctrine of inerrancy represents a dogmatic extreme, and should be replaced by the more sane and moderate claim of substantial truthfulness. With little, if any, exception Methodist exegetes of any considerable experience and rank, who have familiarized themselves with recent literature, can safely be counted on as in like manner preferring the broader to the high technical theory. I risk nothing in naming in this connection J. A. Beet, G. G. Findlay, Milton Terry and C. M. Coburn. With equal right I can name even such veteran exegetes as Daniel Steele and J. W. Lindsay.

Concurring with the line of evidences just given, on the side of a growing acceptance of the broader theory of revelation, is the whole body of indications of an enlarging appropriation of the modern critical views relative to the Pentateuch and some other portions of the Old Testament; for no Protestant scholar would naturally be inclined to make room for these views who had not cordially accepted the broader theory. Now it is undeniable that the critical views in question have won in recent years much territory within Methodist provinces. They have a standing in all our principal theological schools. The expounders of Hebrew literature at Evanston, Madison and Boston may differ on details, but it is matter of common fame that they are committed to substantially the same outlines of critical theory in relation to the Old Testament. Every prominent branch of Methodism has scholarly representatives who travel in the same direction. Thus a correspondent of the *Congregationalist* noticed in 1900 how advocates of the new criticism among the Methodists of Canada were giving free expression to their convictions, and were suffering no inconvenience in consequence. As respects English Methodists, it is well understood that W. T. Davison, the president of the Conference, is an advocate of critical method and favorably disposed toward some of the principal findings of the newer criticism, and that in this attitude he does not fall of company in the Wesleyan body. At the recent Ecumenical Conference in London full expression was given to a tolerant and

even friendly attitude toward the newer criticism, and in this expression the representatives of the Methodist Episcopal Church, South, took a prominent part. Bishop Galloway put forth the opinion that faith in the Biblical system is not to be accounted dependent upon the canonical character of some subordinate portion of the Bible, or on the strict historicity of some subsidiary piece of narrative; and Dr. Tigert, editor of the *Southern Review*, gave utterance to the conviction that the main problems of criticism, such as those relative to the Hexateuch and Isaiah, have received at the hands of the critics a settlement which in all probability is above the reach of successful reaction. We may add that recently volumes have been issued by our Book Concern, which reflect in large part the modern critical theories respecting Old Testament books and respecting the bearing of New Testament forms of citation on questions of Old Testament authorship.

In the light of what has been said there can be no doubt as to the direction which Methodist thinking has been taking in recent years. Doubtless a considerable percentage of the Methodist ministry still clings to the high technical theory. But when we consider the hold which the broader theory has upon the scholarship of the Protestant world, and the great advances which it has made in a score of years within the Methodist domain, it must in all sobriety be regarded as the winning theory. Scientific investigation, archaeological research, and close analytical study of the Bible, combine to give it currency. This means, not that Methodists are coming to attach less value to the Bible than was assigned to it by the fathers, but only that they are reaching a more sober and warrantable conception of the conditions and methods of Biblical production. The extraordinary ethical and spiritual wealth of the Bible cannot be subject to a waning estimate among a right-minded people.

We notice, in the second place, a distinct dogmatic transition which has been accomplished on

#### The Subject of Original Sin

in at least one of the great provinces of Methodism. In its first stadium Methodism was undoubtedly committed to the conclusion that guilt, as well as corruption of nature, is inherited by the whole posterity of Adam. It was commonly held, indeed, that this guilt is unconditionally remitted in case of those dying in infancy, and is never a source of real damage to one who accepts the saving offices of Christ. Still it was postulated as something attaching, in the order of natural conditions, to every child of the race and needing a special remedy. Thus John Wesley wrote: "God does not look upon infants as innocent, but as involved in the guilt of Adam's sin." The like position was taken by Richard Watson, and it seems to have had a pretty firm tenure in the Wesleyan body, being reproduced by James Rigg, W. B. Pope, and J. S. Banks, among others. In the Methodist Episcopal Church, on the other hand, the doctrine of hereditary guilt may be said to have well-nigh reached the vanishing point. Miner Raymond distinctly repudiated it, and John Miley and R. S. Foster have been emphatic in its rejection. For the space of a generation it has had no considerable standing in our principal theological schools. On this theme, accordingly, it is a warrantable conclusion that a distinct change in doctrinal conception has been wrought in the largest branch of Methodism.

A third division of our subject treats briefly of

#### The Person and Work of Christ.

In relation to these topics the movement



has been rather toward diversification of belief than toward a general acceptance of a revised dogmatic platform. Through a large part of the century Methodist theologians made scarcely any attempt at specific Christological construction, and contented themselves with a general affirmation of the subsistence, in their integrity, of the divine and the human in Christ. More recently one and another scholar have recognized that a twofold difficulty is encountered by the assumption that the all-inclusive consciousness, the omniscient vision of reality, belonged to Jesus from the beginning of the incarnation: on the one hand, the difficulty of reconciling that assumption with the thought of a real childhood and a real youth, not to say a real manhood, of Jesus; on the other hand, the difficulty of harmonizing the said assumption with certain facts and statements of the Gospel narratives. The result has been a growing, though not yet a general, tendency to grant that the consciousness of the Christ of the humiliation, while extraordinary in its content, was not strictly of the infinite or omniscient order. In exceptional instances resort has been made to that explanation of limitations which is embodied in the radical doctrine of the kenosis. Thus J. A. Beet has favored the conclusion that the divine attributes of the natural order, such as omnipotence and omniscience, were suffered by the Son of God, in connection with the incarnation, to pass into a dormant state. A view no less emphatic, as respects the assumption of a real depotentiation of the divine Son, was advocated by M. J. Cramer in the *Review* (March, 1897). In a recently published symposium several of our Methodist educators are on record as using language which can be taken in the sense of a pronounced kenotic theory. In general, so far as Methodist thinking has come to literary expression, it has been adverse to the radical doctrine of the kenosis. The enormous metaphysical difficulty which this doctrine involves stands in the way of its acceptance. Meanwhile, however, there is an increasing conviction that the facts and considerations which have given occasion to the kenotic theory cannot properly be ignored. We have, then, in the sphere of Christology an initial diversification of thought, with a probability of some further diversification, unless perchance there is reason to suppose that our thinkers can agree to resort to an agnostic platform.

As respects the atoning work of Christ, the standard doctrine of Methodism in the earlier part of the last century was a moderate satisfaction theory — a theory which indeed paid respect to the governmental bearing of Christ's work, but at the same time recognized in that work a tribute to God's ethical nature. In the Methodist Episcopal Church this theory has given place to some extent, though by no means universally, to the pure governmental theory, as advocated by Miley. In other branches of Methodism only scanty suffrage has been awarded to an atonement doctrine of the purely governmental type. The essence of the older theory has survived, and so far as amendment has been sought the endeavor has been to get rid of obnoxious attachments — to guard, for instance, against the notion of any real antithesis between the attitude of the Father and that of the Son toward the sinful race, and also to carry over the stress from the physical to an ethical range. Along with these developments may be placed an enlarged appreciation of the truth contained in the moral influence theory. Comparatively few doubtless among Methodist pastors and teachers have announced their committal to the moral influence theory as an exclusive theory; but within a consider-

able range there has been of late a more friendly estimate of the same than was current a generation ago — a result quite in harmony with the enlarged stress which has been placed in recent times upon the paternal character of God.

We notice, in the fourth place, a very considerable drift which has taken place on the subject of

#### Christian Perfection.

or entire sanctification. On this theme John Wesley taught and bequeathed a fairly definite theory. It was manifestly his conviction that the work of grace which takes place in regeneration may be followed by a great consummating work worthy to be called entire sanctification; that entire sanctification, whatever intellectual and bodily defects it may fail to heal, not merely gives a normal direction to the will, but reaches back into the emotive nature, the sphere of impulses, desires and affections, and profoundly renovates this background of the volitional life. Supposing the term "inbred sin" to cover all perverse tendencies of the emotive nature, we may say that Wesley taught that entire sanctification includes the elimination of inbred sin. That this was his teaching is indicated by the broad antithesis which he made between regeneration and entire sanctification; by his contention that the transformation, which Protestant thinking in his time commonly associated with the article of death, can be substantially realized at an earlier point in the career of the individual; and by unequivocal expressions in the hymns of his brother Charles, who may be presumed to have shared his way of thinking. Wesley may occasionally have expressed himself in terms which can be taken in a different sense; but manifestly in his controlling point of view he included in entire sanctification the elimination of inbred sin as a fund of abnormality in the emotive nature. Naturally, therefore, this was the theory which descended from him. That it actually became a part of the Methodist inheritance is plainly evidenced in the writings of Richard Watson, George Peck, Miner Raymond, R. S. Foster, Jesse T. Peck, Daniel Steele, J. S. Banks, and others.

In the latter part of the century a growing tendency to dissent from the original and transmitted Wesleyan theory came to manifestation. The evidence of this tendency is furnished in two forms. In the first place, it appears in published writings. For instance, J. A. Beet has advocated propositions which quite distinctly set aside the traditional Wesleyan doctrine. In place of assuming an elimination of perverse inward tendencies, he postulates, as the summit of possible attainment in this life, such a maturity of will-power and strength of righteous purpose as are competent to secure victory over every evil impulse as it rises into consciousness. The inward tendency to sin is not annihilated, but it may be frustrated continuously and made relatively less and less. James Mudge, in his well-known book, "Growth in Holiness toward Perfection," sustains the same theory of a progressive sanctification, to which no definite limit can be set, at least in this life. With some difference of terminology, D. W. C. Huntington, in his volume on "Sin and Holiness," sets forth substantially the same view as respects the measure of attainable sanctification. A book in the same order has been written by J. M. Boland, and printed by the Book Concern of the Methodist Episcopal Church, South. Obviously on the ground of any one of these writers there is no place for the old-time conception of entire sanctification as a distinct second blessing, evidenced by the testimony of the Divine Spirit, and

to be reckoned a matter of appropriate or even obligatory profession.

Another evidence of defection from the older standpoint may be noticed in the implicit attitude characteristic of a large section of the Methodist ministry. There is no denying that a very considerable number of our experienced, level-headed, and thoroughly earnest pastors have no disposition to preach entire sanctification after the pattern either of Wesley or his successors. They feel that it is possible only in exceptional cases to gain eligible witnesses of the supreme grace. Their experience teaches them that professions of an ideal state on the part of those who have not gained an extraordinary self-knowledge through a profound, varied, and prolonged discipline, incur a serious hazard of being the reverse of profitable and edifying.

Putting together the evidence which is embodied in recent products of Methodist pens, and that which appears in the implicit attitude of many of our pastors, we are obliged to conclude that a revision of belief relative to the theme of entire sanctification has made noticeable progress during the last few decades.

Our limits concede to us room for only a few sentences on other themes that invite mention. Respecting Christian assurance we notice a disposition in some quarters to make less account, than was at one time customary, of a distinct extraordinary message to the individual, and to emphasize the standing-ground of assurance which resides in a filial character and consciousness. We observe, moreover, in the field of eschatology several departures from old lines. It does not need to be proved that the notion of literal hell-fire is obsolete in all intelligent Methodist circles. It is quite obvious, too, that the denial of a necessary material identity of the resurrection body with the body of the present has ceased to be regarded as a dogmatic misdemeanor. Furthermore, books from Methodist pens have recorded such interpretations of Scripture as make the second advent of Christ a past or progressive event. Again, books from at least one Methodist writer of note take the ground that the Scriptures leave undecided the question whether the wicked are destined to a miserable and impoverished existence or to extinction of conscious being. Once more, a prominent official function is assigned to a theological treatise which favors the opinion that Divine benevolence is a guarantee that no part of the race will be left in a condition which is not preferable to non-existence. Some of these items of eschatological inference may not have obtained much currency; but they may serve to indicate that somewhat of a movement has been initiated toward breaking through the definite outlines of the traditional eschatology.

On the whole, our historical review is reassuring. Changes have occurred, as they must occur in a living society. But precipitancy and rash experimenting have been in no wise characteristic of our doctrinal history. Any considerable dogmatic transition which has occurred has been effected under the demands of reason, scholarship, and experience, and so promises to be a permanent gain. Perhaps a regret may be felt by some for the homogeneity once characteristic of Methodist thinking. But it should be remembered that variety is an inevitable accompaniment to the progress of a free community. No one but a dreamer, a fanatic, or an intemperate infallibilist, will imagine that a church of an ecumenical type can remain perfectly homogeneous in its doctrinal thinking. Possibly such a church may approximate to a perfect consensus in some future golden age; but it must undoubtedly work its way toward this consummation through much diversification of thought and belief.

## THE FAMILY

## OUR CAPTAIN

[Read at a celebration of the 80th birthday anniversary of Dr. THEODORE LEDYARD CUYLER.]

CHARLES LEMUEL THOMPSON.

Fill — fill up your glasses — with Croton!  
Fill full to the brim, I say,  
For the dearest old boy among us,  
Who is ten times eight today.

It is three times three and a tiger —  
It is hand to your caps, O men!  
For our Captain of captains rejoices  
In his counting of eight times ten.

Foot square on the bridge and gripping  
As steady as fate the wheel,  
He has taken the storms to his forehead,  
And cheered in the tempest's reel.

He has seen the green sea monsters  
Go writhing down the gale,  
But never a hand to slacken,  
And never a heart to fail.

So it's — Ho! — to our Captain dauntless,  
Trumpet-tongued and eagle-eyed,  
With the spray of the voyage behind him,  
And the Pilot by his side.

Together they sail into sunset —  
Slow down for the harbor bell,  
For the flash of the port, and the message,  
"Well done" — It is well — It is well!

So it's three times three and a tiger!  
Breathe deep for the man we love;  
His heart is the heart of a lion,  
His soul is the soul of a dove.

It is — Ho! — to the Captain we honor,  
Salute we the man and the day,  
On his brow are the snows of December,  
In his heart are the bird songs of May.

## Thoughts for the Thoughtful

Question no more, but hoist thy tardy sail;  
Ask not the fickle wind nor adverse wave;  
Some other shall succeed, though I must fail.

— Annie Fields.

Do it as you can till you can do it as you would. — Wesley.

There is always time to look up to Him for His smile. — Rev. F. B. Meyer.

The friend with whom one does not have to make explanations is God-given. — Thomas Nelson Page.

Put off thy cares with thy clothes; so shall thy rest strengthen thy labor, and so thy labor sweeten thy rest. — Quarles.

The labor of the baking was the hardest part of the sacrifice of her hospitality. To many it is easy to give what they have, but the offering of weariness and pain is never easy. They are indeed a true salt to salt sacrifices withal. — George Macdonald.

As the chemist drops a little acid into the bottle of cloudy solution, thus precipitating the metal to the bottom and clarifying the liquid, so a strong, high purpose, put into a life, clears away many of its perplexities and restores it to its simple elements. For, after all, the easiest life, as well as the best, is the life with some noble and definite purpose. — Wellspring.

It is sometimes hard to bear burdens that we have to bear, but God will permit us to cast such burdens on Him, and He will bear both us and our burdens. It is harder, however, to bear burdens that we have no call or right to bear, and no help or strength is promised us in the bearing of such burdens. Many a man groans or worries under the weight of a burden that

God is ready to bear for him, but which the man mistakenly thinks it is for him to bear for the Lord. Before we even ask God to enable us to bear a burden, let us be sure that the burden is ours, or is one that we are called of God to bear. Is it a duty, or a worry, that taxes us? — S. S. Times.

I have often wondered why helpful souls are taken away by death. I do not wonder any more. I leave school when I am fit for this world; the ministrant souls leave school when they are fit for *Thy* world: they are the ripest fruits of the garden, and they are ripened by fire. The front flowers are Thy Gethsemane flowers — Thy Passion flowers. My place in the New Jerusalem will be determined by my conquest of exclusiveness; and nothing conquers exclusiveness like pain. They who have passed through the furnace of earth come out to Thee unbound. They are freed from the shackles of all caste; therefore they are the prime-ministers of Thy kingdom. — REV. GEORGE MATHESON, D. D., in "Times of Refreshing."

I know a small room, in a little house down in Maine, where a wonderful ivy has been growing for many years. The nature of the plant was to go out into the sunshine, but the glass of the windows hedged it in. The ivy wanted to climb, but the low ceiling turned it back. The angles of the room frustrated it again at every turn, and forced it back upon itself. But the ivy still fulfilled the law of its being. It kept where the light was. It held its head up, and always kept on and grew, and put forth bright leaves, and became a thing of beauty. Is not this a parable of the life of man, however frustrated? There is one law of success in things great or small, in material things and spiritual alike. There is no life in which the motto, "All things are possible," does not hold good. There is no place so hard, narrow and gloomy, out of which the divine way does not climb. We may not go here or there, we may not know "which shall prosper, whether this or that." Nevertheless, here is the simple law of the divine life in us, to keep our face to the light, to stay where the light is, or, baffled and defeated, to turn again toward the light, and still to move on and grow upwards, to

"Strive and thrive!" cry "Speed, — fight on, fare ever, There as here."

Did you ever know any human being to obey this rule, and not to make his life "a thing of beauty and a joy forever?" — Rev. Charles F. Dole.

It is small things that, just because of the smallness, distress and overset us. I mean the weight of daily care, which in the small details of personal expenditure, and in the careful routine of a household, and in the rearing of children, and in the society of friends, and in the outside duty, and in private affairs, singly and separately, is sufficiently burdensome; but altogether, and on one set of shoulders, is sometimes felt to be more than the strength can bear. Those anxious lives, tempted to be fretful, and hasty, and self-important, and fussed with their incessant activities, may, if rightly interpreted and manfully grasped, settle down into round and sunny centres of regular and peaceful and fruitful activities. Where there is prayer, there is peace; and God, who makes every duty possible, knows, helps, and cares. — Bishop Thorold.

The shadow on your life came not from His turning, but from yours. Is night the turning away of the sun? No, night is the

shadow cast by the turning away of our little earth from its great bright sun. And what is winter but the tipping away of our Northland from the sun, till we shiver in slant, scant rays? The sun does not bank his fires nor grudge his radiance in December. Our bent is the trouble. When we turn again, our springtime comes with the singing of birds and the leap of life. Turn back. With your face toward the Father of Lights, all shadows fall behind you.

In the light that streams from the face of Christ — God's human face — your sorrows shall be seen as lessons in God's school, your discipline as disciplining, your cutting back as the husbandman's hope of more fruit and better. God has never changed His mind of love toward you, and never a shadow falls because He has turned His face away. Every good gift and every perfecting gift is from above. Some day the gold will be thankful for the crucible, the steel for the furnace of pain, the purple clusters for the knife that cuts. Child of God, say "Thank you" now to your Father for all the bitter and the sweet; now, when it means something; now, by a heroic faith that trusts His perfecting love; and the day will come when you will bless Him for every gift that lifted you up, from littleness and selfishness and sin, to a life like His, large, loving, sympathizing, good and true — beautiful with His beauty, and joyful with His joy. — Maltbie D. Babcock, D. D.

Thither in mind and heart we go,  
Where the Saviour went before;  
We climb the steps of the azure steep,  
We enter the heavenly door.

It is only a moment the vision lasts,  
But its sweetness haunts us still;  
It smooths the paths for our weary feet,  
It strengthens our feeble will.

What if the day be dark with woe,  
The night-watch heavy and dim,  
If that be the way by which we go  
Forever to dwell with Him!

— J. L. M. W.

## "AS SILVER IS REFINED"

MARION BRIER.

"NOW, let me see; what is there to do next week?" thought Miriam Wendell, as she drew her low rocker up before the cheerful little fire and settled herself therein, her chin propped upon her hand and her eyes fixed upon the dancing flames.

"Tomorrow is Sunday," she mused. "I must go and see Mary Black and Lucy Weymouth in the morning, and try to get them to go to church with me. Then at Sunday-school I think I'll ask my class to spend every Tuesday afternoon with me after this, working for the missionary box. Nobody seems to be interested in that at all, and I suppose I'll have all the work to do as usual. Then I promised to go and sing at the service in the prison after dinner. My Junior is at three o'clock. I think I must give out a Junior sociable tomorrow; the children have been coaxing for one, and I must begin getting them ready for that entertainment soon, too. Then Myrtle Cole is on to lead the Epworth League meeting tomorrow evening, and she never is there when it's her turn to lead, so I expect I'll have that to do. I haven't any patience with Myrtle — she doesn't help about a thing. Neither does anybody else, for that matter. I think it is a shame and a disgrace the way the church members all do here. I wonder if we will have any



choir tomorrow evening. After all the time I've spent drilling them this week, I expect nothing but that I'll be the only one there. Let me see, I'll have to have a sociable here this week, I suppose. We ought to have one, and everybody's so cranky about opening their houses for the sociables, that I would rather have it here than to ask any of them again. Every evening and afternoon in this week is full. I won't get time to work a stitch on my new waist," and she sighed softly. Then she sprang up, exclaiming: "Well, I mustn't sit here wasting my time like this. I'll be late to teachers' meeting if I do."

Ten minutes later she was hastening down the street toward the church on her way to the weekly teachers' meeting. She walked briskly, her mind still filled with thoughts of the work she wished to accomplish the next week. She was aroused from her reverie by the swift clatter of hoofs, and looking up she saw a runaway team dashing down the street. Just before the horses reached her they swerved from their course and came directly toward her. She screamed, then stood paralyzed with fright. They bore down upon her. She felt a shock, then there was blank unconsciousness.

It was several hours later when she opened her eyes in her own room, and saw Dr. Merrill and Dr. Stout talking with her father. There was an intense pain in her back, and she closed her eyes again wearily. Her head felt dazed and confused and she was too tired to move.

After a little, half-unconsciously, she began to listen to the murmur of the low voices in the room, without realizing anything that they were saying. But suddenly a sentence from Dr. Stout's lips leaped into her consciousness and seemed to burn its way into her brain. "Her spine is certainly injured; there is very little hope of her ever walking again," he said.

Miriam shuddered; the impersonal professional tones cut like the doctor's own keen dissecting knife. A horror of great darkness seemed to close down upon her; then again merciful unconsciousness came to her relief.

It was Sunday morning when she again opened her eyes and looked into the strong, kindly face of Dr. Merrill. He made her as comfortable as he could, gave her some medicine from a glass, and told her with a kindly smile that she must be very quiet and go to sleep; then, with a few whispered directions to her mother, he stole quietly from the room.

Miriam closed her eyes. A rush of memory brought back Dr. Stout's words of the night before. She felt that she could not bear a word even from her mother, so she feigned sleep. Life seemed to stretch before her like a nightmare.

Very soon the church bell rang out its silvery appeal. It brought to Miriam's mind the work she had planned for the day, and a hot rebellion filled her soul.

"Why did God send this upon me when I was trying my best to do His work?" she questioned, fiercely. "Everything is at an end now. I shall lie here useless the rest of my days, and I could and would have done so much; and yet they say that God rules the world!"

The pain in her back became so intolerable then that it blotted out all thought; she could only suffer.

Dr. Merrill came in presently and put his fingers on her bounding pulse. "I don't like this," he said, gravely. "She is in a high fever. Has anything happened to excite her, Mrs. Wendell?"

"No," said Mrs. Wendell, bending anxiously over her, "she has slept ever since you left as quiet as a baby;" which shows how little we know of the lives that are being lived close beside us.

The doctor did what he could to relieve the pain and to quiet her, and at last she sank into the sleep of exhaustion.

The weeks went by after that, filled only with pain and hopelessness. Miriam never murmured outwardly. She set her lips firmly, and silently and stoically endured; but in her heart was bitter rebellion. "God is not good nor just to tie me down here when others who have not tried to do one-half as much as I have are free and happy," she said passionately to herself over and over.

She grew stronger as the weeks went by, and had many hours that were comparatively free from pain. Dr. Merrill gave permission for visitors to be admitted; but she seemed to resent their coming and feigned sleep as often as possible when she heard footsteps approaching.

Her white-haired pastor, on whose strong, kindly face was written the record of peace after storms, came to visit her often; but she would say little to him. "I think that she misses her church work," he said to Dr. Merrill one day. "Would it hurt her any to have the Bible study class meet with her one day in the week? She would feel as if she had a part in the work again then."

Dr. Merrill's rugged face lighted up. "That's the very thing!" he exclaimed. "She must have something to arouse her and interest her and I believe that is the very thing. Go ahead by all means, Mr. Wells."

But when Mr. Wells came to propose the plan to Miriam, it met with instant refusal. Her cheeks flushed, the hard, discontented lines in her face deepened, and her lips set resolutely.

"But why not, Miriam?" asked Mr. Wells gently, a look of disappointment on his face. "Don't you feel equal to it? We need you so much."

"If God wanted my work, He wouldn't have tied me down here," returned Miriam, the suppressed vehemence in her tones giving the pastor an insight into the troubled and mutinous heart.

The ice was broken then, and soon the pent-up feelings burst forth and the whole story of disappointment and rebellion was poured forth. Then Miriam buried her face in her arms and wept bitterly. They were the first tears she had shed since the accident occurred.

The old minister let her cry on until the storm of feeling had spent itself. He knew it would do her good after having shut the bitter feelings in her heart for so long.

After she lay quiet again he crossed over to the cabinet, and taking from it a piece of silver ore he brought it to the bedside. He stood looking at the bit of ore with thoughtful eyes, while Miriam watched him curiously.

"See!" he said, suddenly turning to

her. "It is precious, but it is full of dross and imperfections. It is not yet all that God has given it the possibility of being. Some day it will be thrown into the crucible; it will pass through a fiery ordeal, and before it leaves it, it will reflect back the refiner's face. He will not throw it into the crucible because it is worthless and he despises it, but because it is precious and he sees great possibilities within it. It shall come forth pure and without dross, reflecting his face."

Then he repeated softly: "'Behold I have refined thee, but not with silver. I have chosen thee in the furnace of affliction,'" and taking his hat, he quietly left the room.

Miriam lay looking at the little piece of ore with startled eyes. She understood the meaning of the little parable well. For a long time she lay studying the thought over and over. At last her heart went out in the single cry, "O Father!" It was the first word of prayer that had passed her lips during all the weeks since she had been helpless; with it all the bitterness and rebellion seemed to melt away, and her heart went out to the Heavenly Father with a great longing for strength and faith.

Two years later, a lady who had removed from the city three years before, but was now back for a visit, said to the pastor: "What is the influence that is at work among your people, Mr. Wells? I see evidences everywhere of a spiritual influence I cannot account for. I knew this congregation well when I lived here, and I must say I never knew a more inharmonious, fault-finding people than they were (you know I am plain-spoken, Mr. Wells); but now I find an entirely different atmosphere everywhere. I don't understand it."

"Do you remember Miriam Wendell?" Mr. Wells inquired.

"Yes, I remember her. How she did use to try to run everything and everybody! But, poor girl, it was a terrible accident that she had! I have not dared go and see her; some one wrote me once how hard she took it."

"You need not fear to go and see her," Mr. Wells answered, gravely. "It is her influence that you have felt everywhere. Every one who is sad, or discouraged, or in doubt or difficulty, always goes straight to the room where she lies on her couch day after day; and they never fail to find new strength and new courage there. The happy go there with their joys, and she rejoices with them; the unhappy go with their perplexities, and she sympathizes with them and gives them new courage. But no unkind word or thought can seem to live in the atmosphere of that room. That is why you hear so little of harsh criticism and fault-finding now. It is wonderful the influence that girl has gained. She has been in the furnace of affliction, and truly she reflects back the Master's own face."

They are such little, simple things to do:

To sweep a room, to bake a loaf of bread,  
Kiss a hurt finger, tie a baby's shoe,  
To mend a crying school-boy's broken sled.

Such little, simple things! but they above  
Who on our little world attendant wait,  
And joyful wait, note only if through love  
The deed be done to count the work as great.

—MRS. M. P. A. CROZIER, in *Morning Star*.

## THE AGE OF FRET

"Worry will add a nail to your coffin no doubt,  
But a merry grin will draw one out."

IS this the age of fret? In the midst of all this hustle and bustle, push and perspiration, where is the calm dignity that knows its power and takes its own time for life's purpose? Where is that serenity of countenance and manner that betokens the current of a deeper life? Look around you any morning as you hurry to your work. Do the faces of your fellow passengers indicate hearts at peace with God and the world? Not many of them. Even in the house of God, where you would naturally expect to find a quiet spirit, the preacher is often confronted with an inflowing tide of restless and worried humanity.

This is the age of the "bicycle face," "century runs," "fast flyers," and "short stops." We are counting time, not by heart-throbs, but in fractions of a minute. Even the worship of God must go by the clock. Sentence prayers and brief testimonies are the order of the hour. To be "up to date" we must move along at the rate of seventy miles an hour. This is all right, providing the engineer is not drunk, and the switchman is not asleep. But hurry makes fretting easy. Hurry breeds impatience, worry, discontent, criticism, and a large brood of other evils, both physical and moral. When a man is in a hurry he is tempted to go ahead of the providences of God, he is tempted to fret, and when fret hath conceived it bringeth forth doubt, and when doubt is finished, damnation is sure. "The race is not to the swift," and yet in the mad pursuit of gain, fools rush on where the wise go slow. "Haste trips up its own heels," but the old fable of the hare and the tortoise is enacted again and again, in every sphere of life, domestic, social, and religious.

This insane desire to get ahead of the procession is killing more good people than the doctors can keep alive by the finest kind of medical skill. "Worried to death," is an expression as common as the experience, and if the sad truth were told we should know of other deaths where soul as well as body has been killed by worry.

Fret, Fret, Fret,  
About this and that and the other;  
And many a joyous smile and deed,  
This soul-wearing fret doth smother.

Fret, Fret, Fret,  
Worry, and grumble, and stew;  
But the tender grace of a day of peace  
Will never come thus to you.

Is life so short, and business such an almighty necessity, as to be bought at the price of chains and slavery? No time to take the weary wife out to the park or to the sea-shore for even a day. No time to hear the children sing, or to talk to them about life's beautiful things. No time to make friends with the neighbor over the way, or to visit the sick friend and cheer him up a bit in his disappointment. No time to take a citizen's interest in the civic and moral welfare of the town. No time for the church, nor for prayer. No time for God. Business first, last and all the time—business! Where will it all end? Why, where does it end in thousands of cases? Nervous prostration, insanity, or death without hope, and for no reason but the foolish desire to keep up with the crowd.

Yet there is time for everything under the sun. There is time to rest as well as to work; a time to laugh as well as to sweat; a time to get acquainted with wife and children as well as to make bargains; a time to fill the soul as well as the pocket.

In this age of rush and fret, cheerfulness is becoming a lost art. We are in danger of sacrificing depth for dash, and cheerfulness for cash. High-strung emotion is playing the "devil's sonatas" on heartstrings tuned to concert pitch, and the cares that infest the day "fold their tents like the Arab," only to make a "Little Egypt" with its internal noise on the night-side of life. To fill up a life with work and worry

## Women's Signatures

A WAIL comes to us from the various missionary rooms in this building—"Can't the *Congregationalist* say something that will induce women to sign their names properly when writing to strangers?" We understand the dilemma perfectly. If a letter is signed M. R. Gray, there is no means of knowing whether it is



Mrs. Stoddard Ruth Hope Mr. Stoddard  
B. M. STODDARD AND FAMILY

[Mr. Stoddard is, as many of our readers know, a special representative of ZION'S HERALD in securing new subscribers.]

during the day and then to attempt to offset that with the razzle-dazzle of the concert hall or the theatre at night is making quick work for the doctor, if not the coroner and undertaker.

Against all this prodigality of flesh and blood and spirit the counsels of a wise God and loving Father come like a benediction of peace. "Take no thought for your life." "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns, and yet your Heavenly Father feedeth them. Are ye not much better than they?" "Why do you spend your money for that which is not bread, and your labor for that which satisfieth not?" "Be careful for nothing," but "Come unto Me and rest." Let us take time to be glad and enjoy the peace of God in this world, that we may enjoy it in the world to come:

"We mean to do it. Some day, some day,  
We mean to slacken this fevered rush  
That is wearing our very souls away;  
And grant to our loaded hearts a hush  
That is only enough to let them hear  
The footsteps of angels drawing near.

"We mean to do it. O, never doubt,  
When the burden of daytime broil is o'er,  
We'll sit and muse while the stars come out,  
As the patriarchs sat at the open door  
Of their tents, with a heavenward gazing eye,  
To watch for the angels passing by.

"We promise our hearts that when the stress  
Of the life-work reaches the longed-for close,  
When the weight that we groan with, hinders less,  
We'll loosen our thoughts to such repose  
As banishes Care's disturbing din,  
And then—we'll call the angels in.

"The day that we dreamed of comes at length,  
When, tired of every mocking quest,  
And broken in spirit and shorn of strength,  
We drop, indeed, at the door of rest,  
And wait and watch as the day wanes on—  
But the angels we meant to call are gone!"

—REV. ABBOTT L. R. WAITE, in N. Y. Evangelist.

Mr., Mrs. or Miss Gray. When addressed to a woman's missionary society, it is presumably Miss or Mrs., but which? It would be pleasant to know, if it is to be answered with propriety and courtesy. It is natural to assume that the woman who signs herself Martha Gray is Miss Gray. But that unreasonable person is quite likely to resent it and write in to the perplexed missionary worker that she should be addressed as Mrs. Hiram Gray, and that her husband is alive and well known in the denomination. We experience daily the same perplexity in regard to names accompanying manuscripts, etc. How shall we know how to address you, good friends, if you do not indicate it? Every business communication should show by its signature how the reply should be addressed. An unmarried woman prefixes "Miss" in parenthesis to her name. A married woman gives, besides the "Mrs.," her husband's initials. This simple rule, scrupulously followed, would save a good deal of perplexity and possible misunderstanding. — *Congregationalist*.

—"I wonder how so many forest fires catch," said Mrs. McBride. "Perhaps they catch accidentally from the mountain ranges," suggested Mr. McBride.

—Doctor: "What! Your dyspepsia no better? Did you follow my advice and drink hot water an hour before breakfast?" Patient: "I tried to, doctor; but I was unable to keep it up for more than five minutes at a stretch."

—The Sunday-school class was singing, "I want to be an angel." "Why don't you sing louder, Bobby?" "I'm singing as loud as I feel," exclaimed Bobby.

—In the churchyard of Leigh, near Bolton, will be found a tombstone bearing the following amazing sentence: "A virtuous woman is 5s. to her husband." The explanation seems to be that the space prevented "a crown" being cut in full, and the stone-mason argued that a crown equaled 5s. — *Notes and Queries*.



## BOYS AND GIRLS

## A FROWN AND A SMILE

Such a silly little, foolish little, naughty little frown —

Too small to do the slightest harm, you'd think,

Yet the naughty little frown frowned the nursery pleasure down,

And made a pleasant room as black as ink.

Nurse scolded — Jamie sighed —

Kitten ran and baby cried —

(You scarcely can believe it, but it's true) Every smile was blotted out

With that naughty frown about —

Just think how much a little frown can do!

Such a pleasant little, happy little, jolly little smile —

Too small to do the slightest good, you'd say,

Yet that happy little smile kept the nursery all the while

As cheerful as the sunshine and as gay.

Nurse was singing like a bird —

Baby cooed and kitten purred —

(You scarcely can believe it, but it's true) Everywhere that small smile went

It brought pleasure and content —

Just think how much a little smile can do!

—THEODOSIA P. GARRISON, in *Youth's Companion*.

## AN AFTER-HOLIDAY STORY

EMMA A. LENTE.

CHRISTMAS had come and gone. The strange, sweet thrill had vanished from the air, and people had lost their look and manner of happy hurry.

School had commenced, and things had settled back into the old humdrum way — a very flat and uninteresting way, so Ralph thought.

To be sure the presents were left, but the surprise had completely gone and the strangeness of them, so it seemed as if he had always had the things; and anyway he did not get what he most wanted — the watch he longed for, and the camera. His papa had told him to be patient and grow up to things; but he was now eleven years old and tall enough to be twelve, and was still carrying a little nickel watch that looked like a toy.

It was a bright morning and it was Saturday, but the boy who was having these thoughts did not feel jubilant.

"Come, Ralph, don't you want to go down town with me? Hurry, if you do!"

Usually there was a swift and joyful response to such an invitation from his father, but though he put on his overcoat and cap and went down, and out on the bright, busy street, there seemed to be no elation about him. Finally his father asked:

"Why, boy, what makes you so quiet? Don't you feel well, or has something gone wrong?"

If Ralph had been older he would have owned to having the blues, but being only eleven, he said: "Oh, um, nothing!"

When they reached the big bank building, Mr. Lewis said: "You may wait about the door, Ralph, if you don't care to go up to the office. I will soon be down, I think."

So the boy propped himself against the carved portal, and listlessly watched the

passers; but soon his attention was attracted by a boy who was whistling softly and dancing on the edge of the pavement. He was such a bit of a fellow, and a blacking-box was on the curb beside him.

Seeing Ralph was watching him, he quieted down, and catching up his box went over by the steps.

"You seem to feel perfectly fine!" said Ralph.

"Deed I do! Why, the sun shines an' the wind don't blow hardly a bit. I ain't had much work yet, but it ain't near noon, an' I may strike sech luck as never was!"

"Hum-m! What's the sun an' wind so much?"

"What! Well, I guess you'd know if your beat was this ere street. When the sun don't shine an' the wind cuts up through here from the river, a feller don't feel much like singin', now I tell yer! An' my hands git so stiff sometimes I can't hardly use the brushes; but this ere day's a dandy!"

"Yes, the day's nice enough!" assented Ralph.

"My mittens ain't the latest cut an' color," said the cheerful little bootblack; "but seein' as how we hadn't much ready cash in our bank jest at the present, momsy she made 'em herself out of some patches she had. Momsey's a reg'lar contriver!"

"That's your mother, I s'pose?" said Ralph.

"Yessur. She cleans the offices here all times she's well enough; but she's so lame ever sense cold weather come, she can't get out to work scurse any. That's why we didn't have no Christmas!"

"Didn't you have none? Gracious!"

"Nope! I couldn't earn nuff for ex-trys!"

"I should say not! Don't your papa work?"

"Ain't got any; been dead years an' years; they's only me'n momsy. But my! if we didn't have a daisy Christmas a year ago! We was flush that one time, an' we had chicken, an' onions, an' cel'ry, an' a mince pie, an' some crullers from the bakeshop, an' two orringes. Whew!"

"So you didn't have that much, this year?"

"Guess we didn't! I got some beef bones — they was real meaty — an' some p'taters, an' momsy made a stew; she can jest make 'em prime; an' we had some crackers an' apples for extry. I didn't care so much for the eatin' part, but she felt bad 'cause we hadn't no greens for the winders. Some folks down where we live don't know what's fittin' for Christmas, but she knows all 'bout it. An' she couldn't give me no Santy Claus but these ere mittens; an' I give her a candy heart. But next year I'll be bigger an' smarter, an' then you'll see what I'll do."

"Oh, I do hope you'll have a good time then!" said Ralph, earnestly.

"I s'pose you had a lot of good eatin' an' present things, didn't you?"

"Ye-es — oh, yes! I always do!"

The boy thought of the plentiful table supply, and of the Christmas tree which bore so many packages for him, not only once, but ever since he could remember;

then he looked at the brave little toiler,

smaller than himself, and wondered what he would do or how he would feel in the other fellow's place.

A sudden, shamed sense of his sullen ingratitude came over him; also a keen desire to add something of brightness to the barren, hard life of the boy beside him. Ralph looked at his watch; how long his father was staying!

"My goody! ye be a swell, ain't yer?"

"Why, if having a little nickel watch makes one a swell, then I s'pose I'm one. But I've had it years, an' I wanted a new one just awfully! Lenard had such beauties in his window, an' I'd wondered for weeks if I wouldn't get one. But I don't get all I want, no more'n you do!"

"Grashus! You don't look as if they was one blessed thing a-lackin'. If I was fixed out like yer, I'd jump up an' down like mad. An' yer go to school, likely?"

"Yes, of course; an' sometimes I hate that."

"Whew! yer be a queer one, sure nuff. Momsy says the world's full of queer folks that don't know when they're well off, an' you're one of 'em, an' — an' see me missin' all my chances! Hi, mister! have a shine?"

But the man hurried on, and the boy came back and resumed his shuffle and merry whistle, and the sun shone warmer still.

"Do you come here every day?" asked Ralph, who saw his father coming down the stairs.

"Sure I do! this 'ere's my reg'ler stand," and the boy looked up and down the broad pavement and at the tall office buildings and warehouses with a proud sense of ownership.

"Then maybe I'll see you again some day."

"Certain, if yer come yerself; an' I kin give yer a shine equil to a lookin'-glass! They's bigger boys, but I kin earn my money."

If Ralph's father had not been so absorbed in his own business matters, he would have been astonished at the change in his small companion, for he was softly whistling, and his face was nearly as bright as the day.

But the mother was not too busy to notice the change or to listen to his story about his new acquaintance, whose frank way of talking had made such an impression.

And possibly — it is forecasting the future — but possibly that cheerful little bootblack may find some rays of sunshine coming into his life even more delightful than those which come down from the skies.

*Poughkeepsie, N. Y.*

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## THE SUNDAY SCHOOL

## First Quarter Lesson VI

SUNDAY, FEBRUARY 9, 1902

ACTS 5: 1-11.

REV. W. O. HOLWAY, D. D., U. S. N.

## THE SIN OF LYING

## I Preliminary

1. **GOLDEN TEXT:** *Wherefore putting away lying, speak every man truth with his neighbor.*—Eph. 4: 25.

2. **DATE:** A. D. 30, or later.

3. **PLACE:** Jerusalem.

4. **CONNECTION:** Peter and John set at liberty; the prayer-meeting in the upper room; another descent of the Spirit.

5. **HOME READINGS:** *Monday*—Acts 4: 32 to 5: 11. *Tuesday*—2 Kings 5: 20-27. *Wednesday*—Jer. 9: 1-11. *Thursday*—Psa. 52. *Friday*—James 3: 1-10. *Saturday*—Prov. 19: 1-9. *Sunday*—Prov. 12: 13-22.

## II Introductory

Baptized afresh by the Spirit, the apostles "spake the word of God with boldness." A close and tender union bound the disciples together, the love of the brethren being so fervent that worldly possessions were freely given up to meet the needs of the poor; and the bright example of Barnabas was especially mentioned, who sold his estate and laid the price of it at the apostles' feet for distribution. The credit which came unsought to Barnabas for this disinterested act proved a temptation to two of the company; Ananias and his wife Sapphira, and led to an act of hypocrisy on their part which was rebuked by a quick and awful doom. Prompted by the love of money and the love of praise, they connived together to sell a piece of property, reserve for their own use a part of the proceeds, and make a public offering of the rest to the apostles so as to give the impression that they were bestowing the whole price. And having planned this deceit, they carried it out.

Ananias thought he could cheat both God and man; he cheated only himself. Peter, under the inspiration of the Holy Spirit, detected at once the falseness of this pretender. Why, he remonstrated, have you yielded to this diabolic temptation? Why have you permitted Satan to so take possession of you that you dare commit the awful sin of lying to the Holy Ghost? How utterly needless this crime of yours! If you preferred not to sell your land, who compelled you? If you wished to offer but a part, who required the whole? You might have retained the whole, had you so chosen. How, then, could you have plotted this enormous wickedness? You have not lied unto man, but unto God.

It was not the shock of detection and exposure, overwhelming as it was, that paled the cheek of Ananias and caused him to stagger and fall to the floor and expire; no natural cause will account satisfactorily for this terrible tragedy. Peter's closing words left the trembling wretch no hint of forgiveness. As the enormity of his crime burst upon him, was it that he found himself suddenly confronted by a revelation of the Pure Spirit against whom he had so directly and presumptu-

ously sinned? What it was we cannot tell; but if the narrative have any meaning, Ananias was struck dead "by the visitation of God," and was borne out to a hurried and unhonored burial.

Three hours passed, and the assembly, under the spell of the judgment which had fallen in their midst, had apparently not dispersed. The wife, Sapphira, ignorant of what had occurred, wondering perhaps at the prolonged absence of her husband, finally came to the place of meeting, expecting, very likely, to have her share in the praise of her companion's liberality. But she found instead a company hushed to a strange silence. She looked around in vain for her husband. There lay the gold, but where was he? "Tell me," inquired Peter, pointing to the glittering pile, "is this the amount for which you sold the land?" It was her last and only chance for repentance, and she missed it. She deliberately uttered the fatal falsehood, "Yea, for so much." "How is it," asked the apostle, in tones that must have thrilled her very soul, "that ye have conspired together to tempt the Spirit of the Lord?" Pausing but for a moment, as the sound of approaching footsteps outside became audible, he said: "Behold they are returning who have just borne thy husband to his burial, and they shall carry thee out." Instantly the woman fell at his feet, and the pallid face and rigid lips told, all too plainly, that her spirit had been summoned to the bar of that dread Being whose wrath she had so daringly invoked.

## III Expository

1, 2. **But.**—This "but" connects the case of Ananias with that of Barnabas, the false with the true. **Ananias**—the Greek form (also *Annas*) of the Hebrew *Hananiah* or *Ananiah*, meaning, "Jehovah be gracious," or "Jehovah has graciously given." **Sapphira**—meaning either "sapphire," or else derived from an Aramaic word meaning "beautiful." "In either case the names were too good for the owners" (Alexander). **Sold a possession**—of land (verse 3). **Kept back part**—reserved a part of the price while professing to give all. The original word is rendered "purloining," in Titus 2: 10. **His wife also being privy to it**—a clear case of deliberate collusion. **Laid it at the apostles' feet**—a formal religious act, done in the open assembly, and implying a consecration similar to that of Barnabas. "Vanity was the motive for the sale; hypocrisy the motive for concealment" (Olshausen).

They plotted in cold blood to cheat the church and lie to the face of God. Had they been covetous only, they would have kept their property; vain only, they would have given it all. It was the effort to reconcile two conflicting passions, to be close and seem generous, to keep their gold and yet win the credit of giving it, which betrayed these Christians into the first open and shameful breach of Christian morality. Out of the confluence of covetousness with vanity came forth a lie (Dykes).

3, 4. **Peter said.**—The gift of "the discerning of spirits" was doubtless in some measure conferred upon him. **Why hath Satan filled thy heart?**—The meaning is, why have you permitted Satan to so fill your heart and control your actions? Ananias' free choice is recognized. He was tempted, but he might have resisted. Notice that Peter is not speaking allegorically here. Satan is no myth or mere influence to him, but a recognized personality or entity. Notice, too, that a man may be "filled" with either the Holy Spirit

or the evil spirit. To lie to the Holy Ghost. —Abbott comments thus: "There is no intimation that Ananias had directly uttered a falsehood, as did his wife (verse 8); a lie in action may be as criminal as a spoken lie. They lied to the Holy Ghost not merely because they lied to the church, which is the body of Christ, or to the apostles, who were inspired by the Holy Ghost, but because the offering was made not to the apostles, nor to the church, but to God." **After . . . sold, was it not in thy power?**—plainly this community of goods in the church was a purely voluntary thing. **Conceived . . . in thy heart**—literally, "put it in thy heart;" admitted the satanic plan to thy heart, brooded over it, consummated it. **Not lied unto men, but unto God.**—"To lie unto the Holy Ghost is not to lie unto men, because the Holy Ghost is not man, but to lie unto God, because the Holy Ghost is God" (Schaff).

5, 6. **Fell down and gave up the ghost.**—He evidently died by the hand of God, his end teaching most impressively the Divine abhorrence of the sin of hypocrisy. That this severity should be visited upon this guilty pair and not upon their successors—for undoubtedly their sin has been often repeated—has been explained by a reference to the earlier history of the Jewish people. Says Butler: "Every direct judgment of God was intended to impart needful knowledge and warning when it was most needed, and so impressively that it would be heeded. For this reason the first Sabbath-breaker was stoned (Num. 15: 36); the first breach of a special commandment after Israel had taken possession of their inheritance—the sacrilegious theft of Achan—was visited with death upon himself and family; and now the first impious deception and falsehood, under the guise of piety and worship, in the new-born church was thus decisively judged and punished." Opinions differ as to whether Ananias' sin was the unforgivable "blasphemy against the Holy Ghost," Canon Cook among others maintaining that it was, Whedon and others insisting that it was not. Great fear—a natural and salutary emotion; a dreadful realization of God's omniscience and righteous judgment. **Wound him up** (R. V., "wrapped him round")—probably with his own clothing,

## Eruptions

Dry, moist, scaly tetter, all forms of eczema or salt rheum, pimples and other cutaneous eruptions proceed from humors, either inherited, or acquired through defective digestion and assimilation.

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drawing the garments tight about him. No ablutions or fragrant spices seemed called for in the case of one whom God had smitten. Carried him out — beyond the city limits, no burials but those of kings or other distinguished persons being permitted within the walls. This accounts for the prolonged absence (three hours) of "the young men." Buried him. — Interments among the Jews commonly occurred on the day of death, partly because of the rapid decomposition of the body by reason of the heat of the climate, and also because the presence of a corpse was a cause of ceremonial defilement.

7-9. Three hours after — a precious interval to Sapphira, had she only known it. Not knowing — "that she had been for three hours a widow; that her husband lies a dishonored corpse in a shameful grave; little less does she dream how brief her widowhood will be" (Whedon). Came in — to the place of meeting, her imagination probably all aglow with expected admiration and applause. Peter answered — possibly her salutation; probably her look of wonder at the solemn expression of those present, and the absence of her husband. Tell me whether. — He gives her a last opportunity "to clear her conscience by confession." Yea, for so much — a spoken lie, whereas her husband had been guilty, so far as the narrative goes, of simply an acted lie. Says Fuller: "A willful falsehood is a cripple, and cannot stand alone. It is easy to tell one lie; hard to tell but one." Ye have agreed together — hence not a sudden temptation, but a deliberate, mutual, contrived act of wickedness. To tempt the Spirit. — Of His power and presence they had had the most convincing proof; and yet they had the hardihood to put to the test His omniscience, to challenge Him to expose any attempt to deceive Him! The feet . . . are at the door — her husband's pall-bearers, whose returning footsteps were probably audible while Peter was speaking.

10, 11. She fell down straightway (R. V., "immediately"). — "There where she should have laid the whole price she was herself laid, as it were to make up the deficiency" (Henry). Buried her — in the same ignoble grave with her husband. Great fear . . . church. — Doubtless this judgment was intended to produce this wholesome dread of offending the holy and watchful Spirit; also, to sharpen the sense of the guilt of sin, and to lead the church to self-examination, especially in the matter of hypocrisy, covetousness, or vainglory. Upon all. — This judgment had the effect to save the church from the intrusion of pretenders, to protect its own purity and to spread the fame of the Gospel.

#### IV Inferential

We learn from this lesson:

1. That avarice, or the love of money, and vainglory, or the love of praise, are dangerous passions.
2. That the hypocrisy and insincerity to which they lead are especially hateful in God's sight.
3. That God will surely punish the wicked, here or hereafter. If He does not at once smite the transgressor, it is only because that in wrath He remembers mercy.
4. That a lie is none the less a lie because unspoken.
5. That acts not in themselves wicked may be despicably so when the motive is false.
6. That in sacred things an attempt to impose upon God's ministers is treated by God as an attempt to impose upon Himself.

7. That premeditation and connivance with others aggravate guilt.

8. That the judgments of God tend to purity.

*In Brief:* Don't be a sham in religion or in anything else. — Don't try to pilfer a reputation for honesty or liberality when at heart you are neither honest nor liberal. — Don't make the mistake of supposing that mingling with good people and enjoying the privileges of grace will necessarily make you good. — Give not the smallest cranny of your heart to Satan lest he come in time to fill it. If you would not have your heart filled with Satan, be sure that it is filled with the Spirit. — Nurture no sin if you would avoid the shame of detection and exposure. — In your dealings with God, beware lest you "keep back part of the price."

#### V Illustrative

Are we not at times shocked and startled to see how near, how very near, we ourselves have been to the sin of Ananias? Nay, worse, shocked and startled to find that we have actually sinned his sin, only saved from shame because society failed to find it out; worst of all not shocked, and not startled by the discovery! And why? Because it was our own conscience only, and not society, that made the discovery. There is our comfort — we lied to God only! One who finds comfort in this, in the fact that none but God found him out, that he lied to God only, is he not sinning the very sin of Ananias? These modern sins of our plausible Christian society — profits made, fortunes realized, reputations inflated, by means that will not bear scrutiny — all have their cankered root in the desire to seem rather than to be — to seem righteous in the world's eye rather than be righteous in God's eye. Is it not well for us thus to see them in the burning light of an apostle's indignation? (J. P. Norris.)

#### WORK THAT PAYS

M. V. M.

ONE who does not know can hardly believe the need that exists in some parts of our land for the school-house and the teacher. It is a felt need, too, and so there is hope in trying to meet it. When people know that they do not know, they have already gone a long way toward knowing. It is easy to help those who want to be helped.

The Woman's Home Missionary Society, which has a large number of Industrial Homes and schools for colored people in the South, has as yet but four or five for the whites who so sadly need Christian education and uplift. The work already started pays a large per cent. on the investment, and each year a larger number of girls go out from the Homes to carry new life and inspiration to their poor little mountain communities.

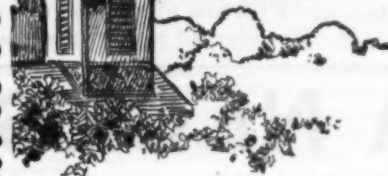
A beautiful kind of service is being carried on in some of the mountain regions by the Home Missionary workers of a sister church. Two earnest Christian women go to a needy neighborhood, and in a little cottage home which the Society builds for them, begin their gentle ministry. Of course they start a school, but they do not confine themselves to this. They visit the poor cabin homes, hold neighborhood prayer-meetings, visit the sick, conduct Sunday-schools, and in many wise and sensible ways help and bless the people. Several churches have grown out of this kind of work, and one does not wonder at the blunt remark of the elderly mountaineer who, at the dedication of one of these churches, said, pointing to the neat little home of the missionary teachers: "I

tell ye them women does more good a-livin' here than all you fellers put together."

The corresponding secretary of the Woman's Home Missionary Society, a rarely gifted woman who has given her life to the cause of education, has it on her heart to start work along such lines as this in some of the many needy fields as yet untouched by missionary effort. How comparatively small a sum it would take to start one of these little light centres — yea, and life centres — in a community! Why, many a woman, and a Methodist woman at that, could make it possible without abating one whit of her personal comfort. And many another could send the price of a gown, not needed so much as wanted, or an added piece of furniture not needed at all, or some glowing jewel to delight the eye and the artistic sense, to aid in starting such a little Christian home as this where it is so desperately needed. And then there are many, many Methodist women who have not yet interested themselves in the work of uplifting our very own, and showing them our Christ, who could send the dollar, or the five dollars, or even more, "to establish white work in the South," to whom would come the reward that comes to all those who give "to him who is ready to perish."

Write to Mrs. Della Lathrop Williams, Delaware, Ohio, about the matter, and see if this wise and godly woman, who has made extensive personal investigation of the need, does not believe that this is "work that pays."

## A MINISTER'S WIFE AND A CHURCH DEBT



A minister's wife in Buffalo writes:

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What this one woman did thousands can do for their church, or for themselves. Write to

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## OUR BOOK TABLE

**William Hamilton Gibson.** A Biography. By John Coleman Adams. Illustrated. G. P. Putnam's Sons: New York and London.

The author classifies Gibson with Thoreau and John Burroughs. He says: "In that great trio Thoreau is the philosopher, Burroughs the poet and man of letters, Gibson the artist-naturalist"—and author. The course of his life is sketched from boyhood days until the time of mature manhood and the achievement of his literary and artistic success. It is all charmingly told. The formative influences affecting both talent and character are carefully revealed. The book contains twenty-five illustrations, most of them being reproductions from Mr. Gibson's own drawings and paintings, while the others are portraits of Mr. Gibson himself or are pictures of scenes associated with his life.

**The God Seeker.** By Peter Rosegger. Authorized translation by Frances E. Skinner. G. P. Putnam's Sons: New York and London.

Peter Rosegger is a leading German novelist. This is the second of his works to be translated into English. The first was "The Forest Schoolmaster," which met with a cordial reception in this country. "The God Seeker" is a production of artistic, historical and moral worth. It instantly engages the attention and interest of the reader. Like the powerful and even terrible writings of other German authors, this story brings the reader face to face with the deepest passions and motives of human nature. The principal events of "The God Seeker" are founded on historical facts. In the year 1493, in a remote part of the Styrian Alps, the little village of Tragö was excommunicated and outlawed for the murder of a tyrannical priest, the crime being committed by a member of the parish. Feeling that they had no God, the people gave themselves up to all kinds of wickedness. The village was literally a "hell on earth," as is expressly stated in the story. The man who killed the priest became a hermit. He found some strange writings which led him to seek and find the true God. He returned to the village and

tried to reform the people, but they were too far gone for him to accomplish much with them. However, he eventually obtained a small following, and the character of the place began to improve. The supreme effect of the story is to show what would probably take place in the world if all restraints of religion were removed.

**A Walk with Jesus.** By W. H. Nelson, Jennings & Pye: Cincinnati. Price, \$1; postage, 17 cents.

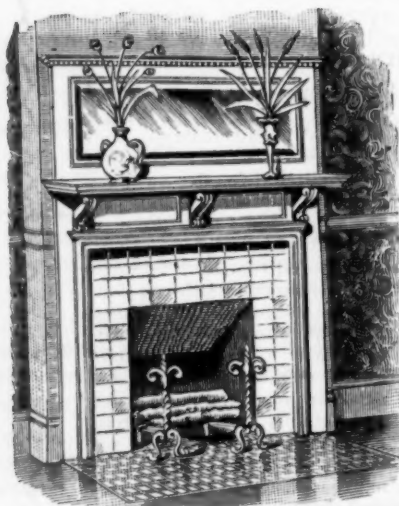
This work seeks to follow Jesus consecutively—to lose Him at no place where it is possible from any light of revelation to do so. Where the author cannot trace His steps, he points out with all possible accuracy the topography and chronology. The writers are in every case blended and given a hearing on all subjects, so that the work is a full and complete harmony in narrative form. It is also a very good commentary.

**Cambridge Bible for Schools and Colleges.** The Acts of the Apostles. By the late J. Rawson Lumby, D. D. University Press: Cambridge.

Many years ago "The Cambridge Bible" was projected for the purpose of supplying a series of compact commentaries for the use of schools and colleges. The work was divided among eminent scholars and specialists and carried forward under the general supervision of two editors, J. J. S. Perowne, D. D., Bishop of Worcester, and A. F. Kirkpatrick, D. D., Regius professor of Hebrew. "The Acts" is ably handled by Dr. Lumby. In his introduction he discusses fully the title of the book, the design and personality of the author, date of the work, sources of the narrative, and some alleged difficulties. The reasons given for accepting this book as an authentic record are unusually strong and easy to remember. There are four carefully drawn maps—Palestine, and three others relating to Paul's missionary journeys. The points in favor of this commentary are its fidelity to a reasonably liberal interpretation, its convenient size as a book, and the vast fund of "side-lights" used in illuminating the text.

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### Magazines

—The January number of the *World's Work* contains a number of excellent and fully illustrated articles on the general development and extension of American industries and commerce. They are: "The New Pacific Empire," George Hamlin Fitch; "The Adventures of American Goods Abroad," Henry Harrison Lewis; and "Our New Horizon," Frederic Emory. Closely associated with the foregoing is, "To Reorganize the Consular Service," by Gaillard Hunt. A fresh and attractive view of the farm is given in "The New Farming and the New Life," by Mary C. Blossom. Earl Mayo writes on "A Day's Work on a Cattle Ranch," and Ulysses D. Eddy on "Our Special Partner, England." (Doubleday, Page & Co.: New York.)

—Among the fresh and truly interesting papers in the *Missionary Review of the World*, for January, is one on a subject that is attracting much attention throughout the world. It is entitled, "Zionism and Christianity," and is by Rev. David Baron, of London, England. His conclusion is that the movement to colonize Palestine with Jews under a charter from the Sultan is so entangled with national, political and personal motives that it is making the people of that race harder than ever to reach with the Gospel. "The Anti-Papal Movement in Spain" is intelligently presented by Charles E. Faithfull, of Madrid. "Christ and His Missionary Campaign" is discussed by Dr. A. T. Pierson, the editor-in-chief. Leading missionaries of different denominations join in a symposium on "The Missionary Outlook in Asia." (Funk & Wagnalls Co.: New York.)

—In the *Homiletic Review* for January, Dr. Joseph Parker, of the City Temple, London, has first place in the Review Section with a paper on "The Preacher's Place as a Leader." He goes to the very heart of the matter. He says "history has shown that it is possible that a man may greatly and happily affect a public controversy without taking any partisan side in noisy and defiant discussion." His thought is that the preacher can become a "leader" in the better and more enduring sense by "consecrating and devoting himself more thoroughly to the work of expounding great principles and creating, by the Spirit of God, a healthy spiritual atmosphere." (Funk & Wagnalls Co. New York.)

—Writing in the January number of the *North American Review*, Maurice Maeterlinck says, as if guided by rare philosophical insight: "The heart of him who is guilty of an unjust act becomes the scene of ineffaceable drama, the supreme drama of human nature, which grows the more dangerous, and the deadlier, in the degree that the man is greater and of wider knowledge." His paper bears the singular title,

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"The Mystery of Justice," and his thought is that Justice does silently and effectively work itself out in man. In his contribution on "An Unrecognized Factor in our Commercial Expansion," Albert Halstead pays a deserved tribute to the work of the consular service in opening the way for American commerce. "Need of a Permanent Census Office," by W. R. Merriam, and "The Inadequate Powers of the Interstate Commerce Commission," by E. P. Bacon, are timely and meritorious. (North American Review: New York.)

— The January *Photo Era* opens with an entertaining account by Walter Zimmerman of his experiences "At the Hades Photographic Salon." Three illustrations of Mr. Zimmerman's work are also given in this number. The table of contents includes such practical topics as: "Snow Photography," "A Talk on Retouching," "Domestic Science Photography," "Photographing a Crow Family," "Intensification by Mercury," etc. The illustrations are, as usual, the finest specimens of photographic art. The frontispiece is a Lyttril Portrait of "Jinny Carvel," by J. C. Strauss. (Photo Era Publishing Company: 170 Summer St., Boston.)

— In the January *Era* Joel Chandler Harris' serial, "Gabriel Tolliver," begins, and the last chapters of "The Westcoates," by A. T. Quiller-Couch, appear. Mary E. Stiekney has a very readable illustrated article upon "Mining Women of Colorado." "Major McKinley — A Memory," is a beautiful tribute to our lamented President from Clara Morris. Alfred East, A. R. A., one of the most distinguished of living English painters, receives appreciative attention at the hands of William Armstrong, his paper being accompanied by a portrait of the artist and several reproductions from his paintings. But this is only a fraction of what this excellent magazine contains. (Henry T. Coates & Co.: Philadelphia.)

— A new portrait of Edwin A. Abbey appears as a frontispiece in the January *Book Buyer*. "The Historic Mohawk Valley," "Colonial Furniture," "Operatic Literature," "The Outbreak in China," are some of the topics considered this month, in addition to the "Rambler's" interesting pages, and reviews of new books. (Charles Scribner's Sons: New York.)

— The January *Donahoe's* carries a portrait of Hon. P. A. Collins, the new mayor of Boston, on its cover. "Some Corkmen Illustrations in Literature and Art," "The Night Schools of Rome," "Irish Country Churchyards," "In Old Moravia," are some of the subjects touched upon. A fourth paper in "Poets I have Known" is devoted to Emily Hickey, whose portrait is given. The serial, "Borrowed from the Night," is finished in this number. (Donahoe's Magazine Company: Boston.)

— In the January *Bookman* the true Bostonian will turn first of all to the third part of "Boston in Fiction," the Back Bay District being faithfully described and pictured by Frances Weston Carruth. Considerable space is devoted this month to an illustrated paper by G. K. Chesterton upon "England's Novelists in the National Portrait Gallery." "Balzac and Madame Hanska," "Mrs. Trollope's Book on the Americans," "Twelve Books of Some Importance," in addition to the always bright and interesting pages of "Chronicle and Comment," round out a most excellent issue of this valuable literary magazine. (Dodd, Mead & Company: New York.)

— The girls will welcome the January *St. Nicholas* with delight, as the long story this month is for them. It is written by Marion Ames Taggart, and is entitled, "The Wyndham Girls"—three young heroines who, suddenly brought to face a trying situation, show themselves brave, cheery and capable. "How we Set our Watches by a Star," is an extremely

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interesting article by W. S. Harwood. The short stories, the verses, the special departments, fill page after page with the most delightful reading imaginable for young folks. The frontispiece is a portrait of "Sarah," painted by Adelaide Cole Chase. (Century Company: New York.)

— A special feature of the *Critic* for January is an "appreciation" of Charles Dickens by George Glissing, accompanied by several unpublished portraits of the great author. Another paper of substantial interest is that upon "The English Reviews," by Arthur Waugh (illustrated). Herbert Putnam devotes a half dozen pages to "Copyright Procedure." The "Lounge's" department is brimful of the freshest literary chat and embellished with authors' portraits, including an admirable one of Laura E. Richards. As a frontispiece a portrait of Herr Gerhardt Hauptmann, the young German dramatist, is given. (Critic Company: New Rochelle, N. Y.)

### Dr. Haven on Dr. George M. Steele

REV. W. I. HAVEN, D. D., of New York, who was absent in the West when we asked him for a tribute to include with those published last week, on his return sends the following:

"It cannot be that Dr. George M. Steele is not living. He was too vital to have ceased to be. He is associated with my earliest memories as a royal-hearted, quick-witted, large-minded human spirit. There was something in the deep tones of his voice and the sunniness of his manner that made you feel you could go up to him with any trouble or hope that concerned you and be sure of an unselfish, cordial welcome. Of course he always seemed to me one of the great spirits of the earth. There is something about the friends of one's father seen from the view-point of childhood that makes them akin to the mythological heroes that one reads about in his earliest excursions into the world of literature. There are a half-dozen men that will never seem to me to be of the same order as the rank and file of humanity, and George M. Steele, whom I used to look up to from between my father's knees as he told his stories and argued in debate, was one of my Olympians. And what he was to me he was to many, for was he not really a remarkable man in grasp and force and energy and poise and judgment?"

### John Collins' 70th Birthday

The Somersworth (N. H.) *Free Press* of Jan. 24 contains a lengthy report of a birthday surprise extended to Rev. John Collins at the School St. Church, Berwick, Me., on the evening of Jan. 20, when he reached his threescore years and ten. A hundred and fifty people had gathered to express their affectionate consideration and good wishes. It was a complete surprise, his daughter having beguiled him to the church in order to hear some music. After the presentation of an envelope containing gold and silver coins and bank notes, as a slight token of their appreciation, Rev. B. C. Wentworth read an original poem, which is printed as part of the report. The *Free Press*, referring editorially to his birthday, said: "Rev. John Collins observed his 70th birthday Monday at his home on the Dover road. The occasion was a most enjoyable one, and the pleasant congratulations showered upon Mr. Collins by word and letter testified to the warm regard in which he is held by his hosts of friends. He is still strong and vigorous, not seventy years 'old' but seventy years 'young.' May he have many happy returns of the day."

### Wesleyan Academy Reunion

The Wesleyan Academy reunion, held at the Westminster Hotel, was a great success. About ninety alumni were present. A social hour was spent before adjourning to the banquet, after which followed toasts given by Dr. Newhall, principal, Mr. Squire, Mr. Phipps, a representative of the present students, John Henry of Brookline, Dr. H. O. Marcy of Boston, and the next year's president, Roy E. Clark. The school song was sung by all present. A committee elected the following officers for the coming year: President, Roy E. Clark; secretary, Elsie H. A. Virgin; treasurer, Arthur E. Dennis; executive committee, F. N. Bardwell, H. M. Newhall, Dr. H. O. Marcy, R. W. Emerson, John Henry, Mrs. Murdock, Mrs. C. H. Bond, Miss Lillian Thompson, C. W. Clark, Miss Elizabeth Beekman.

It is desired that any alumnus not receiving a notice should send address to the secretary, and the change of address of any of the alumni.

ELSIE H. A. VIRGIN, Sec.

Dedham, Mass.

### From the School of Theology

Rev. George S. Butters delivered a spirited and instructive address at the School of Theology on Thursday of last week, at the farewell devotional meeting held by the students and faculty in honor of the Gospel Team. On the same evening the student body gave their annual reception to the faculty and to their friends. Dean Buell has been appointed a delegate from the faculty to the fourth International Convention of the Student Volunteer Movement, which is to be held in Toronto at the end of February. Student delegates will probably be chosen later. Prof. N. W. Clark, of the Methodist Theological School at Rome, has been visiting the School of Theology as the guest of Dean Buell. Bishop Mallalien addressed the students on the "Religious Obligations and Destiny of the Anglo-Saxon Race" on Monday of last week. Seven members of the Gospel Team left on Monday for Appleton, Wis., where they will be joined by Mr. L. O. Hartman, the originator and manager of the movement, who left Boston two weeks ago on a tour of visitation and preparation for the work to be done at Allegheny, De Pauw, Albion, Baker and Lawrence. The team has received letters of encouragement and commendation from various ministers and laymen, among them Bishops Mallalien and Merrill, Presiding Elder Perrin, Captain L. D. Baker and Mr. G. F. Washburn of Boston, Mr. W. W. Cooper of the Twentieth Century Movement and Mr. John S. Huyler of New York. Both the secular and the church press have given marked attention and hearty endorsement to this unique and promising undertaking.

### Free to Everybody

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

## Epworth League Department

Edited by REV. MATTHIAS S. KAUFMAN, D. D.

### "Beer Nights at Harvard"

This head-line of a recent telegram from Cambridge, Mass., has been read with sorrow and shame in thousands of Christian homes. It states: "At a meeting of the freshman class plans were announced for class beer nights to be held every other week, beginning after the mid-year examinations. The president of the class said that it was fully as important for the men who do not drink beer to come as for those who did." If this is a correct report of facts, then it is a distinct disgrace to the freshman and a blot upon the faculty. Whatever may be their intellectual brilliancy, scholarly attainments, and skill in teaching, there would seem to be a fatal lack of that high sense of righteousness and manly purity which ought to characterize those who have entrusted to them the development of young manhood. Unless the authorities of the University take some steps to manifest their disapproval of this plan for the voluntary degradation of their students, an outraged public sentiment should in some vigorous way express its indignation. All Americans have a just pride in Harvard's career, and may well be jealous of its good name.

### Press Condemnation

The Fall River *News*, whose habitual moral tone compares favorably with the best New England dailies, in a timely editorial, says: "Parents who care for the morals of their sons will hesitate before deciding to expose them to the perils of an institution whose public sentiment will uphold such a baneful practice. The quasi-official sanction implied in this decision is one of the lamentable things about the affair. The habit of beer-drinking among students is to be deplored in any case, but a public agreement and glorification of the practice is greatly more to be condemned. The public voice should be lifted up in condemnation of such a vicious drinking custom as is involved in a series of class beer nights."

### Denominational Colleges

Such degrading practices as above referred to will place powerful emphasis upon the value of those schools which are positively Christian. These are the ones that are to qualify men for the enlarging duties of the future. Stupendous enterprises and interests, greater than those of the past, are to be managed in this new century. Only large men, full-orbed and matured, especially in the higher elements of manhood, will be equal to the demands. In order to reach the required stature men will be compelled to take Christ into their hearts and lives. Any personality will be larger and stronger and grander with Christ than without Him. Christians are warranted in doing all they can to support their own colleges with money and students. God bless and prosper our denominational schools!

### High Purpose

It was President Faunce of Brown University who said, with fine significance:

"Over the entrance to every true university might be inscribed with propriety that sentence in the first chapter of Genesis: 'Let us make man.' This is the high purpose of education."

### Distorted Vision

One of Satan's blackest falsehoods is his affirmation that sin is essential to happiness. He must have been in close alliance with that college professor who is reported to have said: "The interest and zest in life come from sinfulness and viciousness." This is a base libel upon human nature. It gives the lie to all the teachings of Christ.

### Correct View

A criminal had served his sentence of twelve years in a penitentiary. When ready to go forth to freedom once more, he said to the keeper: "Let me take your pencil. I want to leave a little verse here on the wall." Then he wrote his experience and that of millions more:

"'Tis the same old story, my friend,  
Of laughter turned to tears;  
Of the wine that lasts but a moment,  
And the dregs that are tasted for years."

### Goodness and Fun

One of the profoundest writers of our day upon psychological phases of spiritual experience is George A. Coe, Ph. D., professor of psychology in Northwestern University. He tells us: "I said to a group of young persons, 'It's fun to be good. If you do not believe it, try it.' A few weeks afterward, one of these young persons said: 'When I heard that, I didn't believe it, but I've been trying it, and I find that it's so.'" There can be no question that the deepest and truest satisfaction of the soul springs from right living. The richest of all rewards, both temporal and eternal, come to the most faithful Christians.

### A Spice of Wickedness

If this means something that gives relish to life, it is a misnomer. It is as false as the Frenchman's recipe for happiness, which was, "a good stomach and a bad heart." It is the same original lie which deceived our first parents, making them believe that their welfare was to be found in disobedience to God, whereas the exact opposite has been true from that day to this. A bright, sensible woman says upon this subject: "Wickedness is the commonest, vilest of things. One might as well talk of 'a spice of mud' or 'a flavor of garbage.' The flavor of goodness is the rarest and best of spices, and gives charm to everything in which it is mixed."

### A Pinch of Salt

Cooks sometimes tell us that a certain dish only needs a pinch of salt to make it very palatable. All of us have discovered that a little salt does much toward relieving food preparations from that flatness we so much dislike. It is more than a flavor. It is a necessary ingredient.

When Christ said, "Ye are the salt of the earth," He not only meant that Christians preserved society from decay, but were essential to the highest enjoyment of humanity.

### Sleighting Carnivals

How inviting these crisp evenings are! Crystal clearness overhead, icy surface under foot; horses prancing, bells tinkling, young voices cheering. Who does not like the gleeful laughter and ceaseless chatter of a congenial sleighing party? Hail, New England winter!

### Rosy Cheeks

Scarcely anything has more completely baffled artists than the reproduction upon canvas of the exact hue of human flesh as it forces its tints through the facial surface. So exquisite is this glow that a natural, healthful complexion is most attractive to all beholders. To live in the presence of rosy cheeks is thought by some to be health-giving. A lady who is a confirmed invalid is carried every fair day in a cutter to the top of a hill that she may feast her eyes upon the rosy cheeks of the boys and girls who are coasting there. Here they come, pictures of health. There they go, fleet as the wind over the pure white snow. We do not wonder that New England youngsters now living on the flat prairies of the West, sigh for the hills they left at their Eastern homes.

### Right About

Webb, the celebrated walker, had the right idea of prompt decision. His vigor of both body and mind was remarkable. This he attributed largely to his being a total abstainer. One day he was urging the practice upon a wealthy friend who was exceedingly fond of his wines. This friend could not answer the arguments advanced, and said he would change his course, but contended that he must do it by degrees. "By degrees!" exclaimed Webb. "If you should unhappily fall into the fire, would you caution your servant to pull you out only by degrees?"

### Toll and Jingle

From some of our country church towers the bell is rung every evening at this season for revival services. Just as it strikes its last few notes up speeds a great

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load of Epworthians. Four horses, plenty of hay in the long sled, and heavy fur robes have afforded protection and comfort. This party is not all jollity, but real happiness is a part of their program. Partly for the ride, but chiefly to give inspiration to the faithful supporters of this rural church, have they come. Unselfishness is in their hearts, love is beaming from their eyes, a warm, appreciative testimony is gladly given, and their soulful singing puts new life into the meeting. Even the sexton is cheered, the preacher has unusual liberty, while the old reliables declare that a section of heaven was borne in upon them that night by four fleet-footed horses.

#### Cast the Die

Among the many devices for good in our day, few are more potent in securing permanent results than "Decision Day" in Sabbath-schools. The Rubicon was only a small stream dividing Italy from Gaul. On its brink Caesar halted. Then he decided to cross over. The die was cast. He plunged in, reached the farther shore, and changed the map of the world. It was a great day in his career. Many of our young people, youth and children, have been well reared in their homes and faithfully taught in the Sunday-school. They are halting. Shall they leave the Gaul of a sinful life and pass over into the sunny Italy of peace with God? This day helps them cast the die for discipleship under Christ. How noble and grand is such a step! It will brighten and beautify all the future of every one who will make the right decision and forever stand by it faithfully.

#### A Door-bell Conscience

A little girl said, reflectively: "My conscience is something what's inside of me that always tells me when Jimmy isn't a good boy." What a definition! Do not many older people find the conscience of decided use in determining the religious state of those about them? How conscientious we are for the conduct of other people! When our consciences are disposed to turn about and look outward instead of inward, let us see to it that they are performing the functions within for which an all-wise Creator designed them.

#### The Society Crab

On the coasts of Florida there are many rookeries where countless numbers of sea-birds rest and rear their young. About these bird homes there is a most vigilant and deadly foe. He is a large blue crab. Cautiously he makes for himself a hole in the ground, usually under a log, and there lies in wait. When he hears a noise in the rookery above, he protrudes his head in a startling manner and opens wide his eyes. In this he is very bold, for he is provided with powerful pincers and is domiciled in a pair of thick, tough shells. Usually he is about the size of a saucer. The mother birds, to protect themselves and their young, have to wage an almost ceaseless warfare. At night this enemy wanders about among the nests and appropriates bits of fish and other food left over by the nestlings. If he chances to find the mother off her guard, he quickly seizes her young and hastens

away. About our own homes are dangerous marauders. If parents become worldly and leave their families unprotected, the crab of vicious and pernicious literature, of polluting associates, of evil practices, of false views of life, will creep in and steal them away. Some such children are in our Sunday-schools. To them we have a delicate mission. Decision Sunday may open up for us a way to their hearts and homes. May not our Epworthians here find a field in which they may render a valuable service?

#### Fore and Aft

An old sea captain was riding in the cars to Philadelphia when a young man came in and sat down beside him. As they entered into conversation the captain said to him: "Young man, where are you going?" "I am going to Philadelphia to live," he replied. "Have you letters of introduction?" asked the captain. "Yes," said he, and pulled some of them out of his pocket. "Well," said the captain, "haven't you a church certificate?" "Oh, yes, but I didn't suppose you wanted to look at that." "Yes," said this seasoned sailor, "I want to see that;" and then with a good deal of earnestness he added: "As soon as you get to the city present that to some Christian church. I am an old sailor and have been up and down in the world, and it is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have her out in the stream floating hither and thither in the tide." The young man saw the point. It was his duty to be safely moored without unnecessary delay. Is it not the duty as well as the privilege of every Christian to be identified with some church? Would a man call himself a Republican who did not belong to the Republican Party? What kind of a Mason would he be who did not belong to the Masonic order? It is usually an unfavorable indication when a convert hesitates to unite with the church. Brave and true soldiers wear the uniform of their country.

#### Second-rate Youth

A woman of some years once rallied a young man on his indifference to the attractions of young ladies, because he failed to pay them the attentions which some of them seemed to desire. This soft impeachment drew from him the following thoughtful statement: "It is not that I am indifferent, but that I am too busy. You see, some day I hope I shall meet the young woman who is to be my wife, and I must prepare for that day by getting ready the best character and the largest fitness possible. At present I am really only a boy; it seems to me that my present business is to devote myself to the making of such a man as will be measurably fit to offer himself as the husband of the girl whom I would want to ask to share my life. Isn't it rather a question of an immature, second-rate youth now or a first-rate man hereafter?"

#### Sour or Sweet

"Yes, that tree bears some fruit," said Uncle Zeph, looking at the tree from the corner of his eye; "but then every peach

is so sour it jist draws your mouth up to taste it. 'Taint fit to eat unless it's cooked up with more sugar than it's wuth while to waste on it. It's a fruit tree; there's no denyin' that; but there's fruit 'nd fruit, 'nd, to my mind, you can't hardly call sech sour things peaches at all. Even the pigs turn up their noses at 'em if they can git anything else." The peach tree held its place in the orchard year after year, yielding only the kind of fruit upon which Uncle Zeph commented. May not that tree be a lesson for us all? We do desire to be useful, but do we sufficiently consider the kind of fruit we are bearing? It is not always how much we do for Christ that counts, but how well we do what is done. How vastly important that our labors are wrought in sweetness of temper, with the delicious flavor of unselfish love!

#### Enduement

Every Christian needs it. How different were the early disciples after Pentecost from what they were before! One of the most patent facts of church history is that of a new efficiency imparted when Christians have been filled with the Holy Spirit. That a stronger religion than is now enjoyed, as a rule, by professed followers of Christ, is greatly needed, cannot be questioned. The supreme power promised is the power of God's fullness dwelling in believers. What a conquering army would our League become if every member enjoyed the best experience provided in the atonement of Christ and the coming of the Holy Spirit! Let us constantly covet the best gifts and the deepest harmony with God.

#### Worrying

How it weakens and hinders! Is it not a sin? Is it not a species of atheism? It must have been some sensible, hopeful woman who wrote:

"The inner side of every cloud  
Is bright and shining;  
Therefore I turn my clouds about,  
And always wear them inside out,  
To show the lining."

#### A STRAIGHT SHOT Brought About by Accident

A lady who accidentally began eating Grape-Nuts and quickly discovered the strength that she gained, felt disposed to write regarding the food.

She says, "Grape-Nuts has done so much for me. When I came out of school I was broken down in health from overwork and nervousness. Every summer during the hot weather I have been practically exhausted and generally have lost five pounds or over.

"Quite by accident I began using Grape-Nuts and thought I liked it very much at first, but the taste grew on me so much that I am extravagantly fond of it. I ate it all last summer and was surprised to find that I kept up with plenty of strength, my nerve force increased, and I lost no flesh.

"I know exactly what has sustained me for I have made no change in my way of living except to take on Grape-Nuts. I never tire of it. I always use it with cold cream in summer and warm cream in winter. This is a straightforward, honest letter and I trust it will be of service to you." — Lucy J. Rowen, Cedar Falls, Ia.

# League Prayer Meeting Topics for February

REV. MATTHIAS S. KAUFMAN, D. D.

February 2 — Inasmuch. Matt. 25: 31-46.

## DAILY READINGS

Monday. The withered hand. Mark 3: 1-6.  
Tuesday. The palsied. Matthew 9: 5-13.  
Wednesday. The demoniac. Mark 5: 1-15.  
Thursday. The lepers. Luke 17: 11-19.  
Friday. The blind man. John 9: 1-41.  
Saturday. Lazarus raised. John 11: 39-45.

In the early reign of Queen Victoria one of her ministers urged her to sign a doubtful document on the ground of expediency. Looking thoughtfully into his face the young Queen said: "I have been taught to judge between what is right and wrong, but expediency is a word which I wish neither to hear nor to understand." The power of making ethical distinctions is to be coveted. Christ had it in perfection, and made no mistakes in His judgments. All the sheep He places on the right hand; all the goats on the left. Expediency is often an alpaca. It is well known that the alpaca is a half-domesticated animal pastured in large flocks in Chile and Peru. It is an attractive little creature, with lustrous hair. An untraveled shepherd might almost pass it for a sheep; indeed, it is even fairer than a sheep in appearance. Not so, however, in accurate classification. In the moral world the alpaca might stand for the man of admirable social and business qualities — that one of whom his nearest friends would say they never knew a Christian to live more uniformly upright. His outward life may be as lustrous as the alpaca; but if he is destitute of religious vitality, can the Judge assign him a place with those who have spiritual life? Our lesson today provides no place for a non-descript type of character.

## SERVICE CALLS

"Hungred," "thirsty," "a stranger." These are conditions of life which elicit sympathy. To God the Father we owe allegiance as to a sovereign; to Christ, love, as to one who suffered for our redemption; to man, ministry in his needs. That ministering to man's necessities may be of highest value to serving and served, it must be prompted by Divine love. Motive determines the merit or demerit of our deeds. If kindness is practiced "in His Name," He accepts it as done to Himself and rewards it accordingly.

"Naked," "sick," "in prison." These call for responses of deeper significance than the outlay of money. Only real friends, the giving of self in loving, sympathetic ministration, can meet the demand.

## ON THE CRESTS OF VIRTUE

"When saw we thee a stranger?" Are we not too apt to measure our kindnesses by the struggle we put forth in extending them? If we live among the heights of our virtues, will not the unconscious influence going out from our lives be most effective? When living as we should, we always bless more than we know.

In Memorial Hall, Harvard University, there is a splendid array of sentences frescoed on the walls in various colors, but they are in Latin. Some of the workmen who painted them could not translate them, and of course knew not their meaning. So with many good lives. They are writing in an unknown tongue. Some very humble persons will one day see their biographies so gloriously written and illuminated by heaven's own light that they can scarcely believe their eyes, and will wonder when they did

the marvelous things written to their credit by God's recording angel.

"No service in itself is small,  
None great though earth it fill;  
But that is small that seeks its own,  
And great that seeks God's will."

## THE DIVIDE

In the Rockies the Divide is that range of upmost heights where the first rays of the rising sun light and the last rays of the setting sun linger. In our lesson today the "Inasmuch" is the great Divide. "Inasmuch" as *ye did it* — showed forth the real spirit of Christ — enter into "life eternal." "Inasmuch" as *ye did it not* — failed to have His Spirit — go away into punishment everlasting. How striking the emphasis here! It is not laid upon the wrong-doing, but upon failure to do. It would seem that the final test of character, as illustrated in these faithful teachings of our tender-hearted Saviour, turns upon sins of omission. What has been left undone? Some people seem to think they evade responsibility by being passive. If they are doing no harm, will not all be well at last? The story is told of a soldier who was missed from the ranks during a battle. When the firing had ceased, an officer, to his great astonishment, found the missing soldier amusing himself in a flower-garden. When asked the reason for being there, he replied: "Sir, I am doing no harm." He was tried, convicted, and shot for failing to do his duty in the hour of battle. What a picture this of many who waste their time and opportunities, and yet give no better excuse than "What harm is there in it?" Christ requires positive action in the right. In final judgment there will be no mistakes. Each will go to the side where he belongs.

"The tissue of the life to be  
We weave in colors all our own,  
And in the field of destiny  
We reap what we have sown."

February 9 — The Pathway to Peace. John 14: 25-31; Isa. 26: 3.

## DAILY READINGS

Monday. Peace with God. Rom. 5: 1-10.  
Tuesday. Peace with men. Luke 2: 8-14.  
Wednesday. Peace with self. Phil. 4: 4-9.  
Thursday. Making peace. Matt. 5: 1-9.  
Friday. How peace comes. Rom. 12: 16-21.  
Saturday. How peace goes. Isa. 48: 16-22.

In the Pitti Palace, Florence, this writer saw a charming picture of Peace. There is a vivid view of a stormy sea, with its billowy waves, black clouds, and livid lightnings. In the midst of those beating, tumultuous waters there stands a solid, immovable rock, against which the billows lash themselves into foam. That rock, too, is cleft, and from its opening green herbage and fresh flowers grow luxuriantly, and a dove is securely, serenely resting in her nest.

How different the storm-tossed sea from the almost rippleless lake! Another artist threw upon the canvas his conception of rest. He chose for his scene a lake far off and up among mountain peaks, which was so nestled away that scarcely a zephyr could touch its surface of glassy quiet. But was that rest? Rather was it not stagnation? Never was a life more tempest-tossed than was that of Christ, and never was a soul more at peace. The deep inner life of His being was one great calm. Even when the bloodhounds of Jewish hate were dogging Him in the streets of Jerusalem, he turned to His trusted followers and presented to them, as a last legacy, "My peace."

## CONQUERED OR CONQUERING

An individual, like a country, may have a certain kind of peace if he is willing to submit to indignities and accommodate overbearing and unworthy rulers. To do this, however, he must needs often dismiss from his mind all honor and self-reverence.

There is a better way. Let him conquer

circumstances and surmount obstacles. Lyman Abbott says truly: "Great souls come to great peace only after great conflict."

"Dream not helm and harness  
The signs of valor true;  
Peace hath higher tests of manhood  
Than battle ever knew."

## EXPERIENCES

The pathway to peace must satisfy the conscience through the atonement of Christ and the pardon which is secured by faith in Him who atoned for sin.

It must provide the mind with satisfactory proofs of the certainties of religion and establish it in the truths of the Gospel.

It must furnish the heart with power to reciprocate Christ's love, and thus fill it with His own peace.

To the energies it must present an object worth striving after.

To the faith-sense it must give the assurance that all things work together for good.

## GILDED ROUNDS

1. Peace with God through oneness with His will.
2. Peace with the harmonies of heaven.
3. Peace with Nature by observing her laws.
4. Peace with self by subordinating all our powers to practical righteousness.
5. Peace as the result of victory over all satanic foes.
6. Peace such as will be a foretaste of eternal peace.

## SEQUESTERED VALES

1. It is seldom that we mount to peace with eagle flight. More often must we be led through lonely vales, where in solitude and shade we can hear whisperings of comfort unnoticed in the whirl of common affairs.

2. When the solitary way wearies our feet, then God himself takes us up into the chariot of His loving sympathy. Once a Russian monarch rode along in a plain carriage incognito. A man on the way asked if he might ride with him. Being allowed to do so, he became very inquisitive and inquired: "Are you a lieutenant?" "No," was the reply. "Are you a major?" Again the king answered in the negative. "Are you a general?" "No, I am something higher than that." The astonished man then said, "You must be the Emperor!" and he was overawed. Do we not sometimes ride with God in the chariot of His providence and know it not? It is in the solitary, lonely way that He oftenest overtakes us and helps us onward.

"Hard may be Duty's hand, but lo! it leads  
Out into perfect joy where pain shall cease.  
God sees thy striving, and thy patience heeds,  
And thou shalt find His peace."

February 16 — Why should the Church Evangelize the World? Matt. 28: 19, 20; Rom. 1: 14-16; 10: 12-15. Read Mott, Chap. II.

## DAILY READINGS

Monday. The command. Matt. 28: 19, 20.  
Tuesday. A debtor. Rom. 1: 14-16.  
Wednesday. Universal need. Rom. 10: 12-15.  
Thursday. The mission spirit in Christ. Luke 2: 41-49.  
Friday. He came unto His own. Mark 6: 1-6.  
Saturday. Spending life for others. Matt. 20: 17-28.

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ment of Mr. Mott, entitled, "The Evangelization of the World in this Generation," we find both instruction and inspiration. His "Why?" he answers in substance as follows:

Because all men need Christ. The teachings of the Bible on this subject are forcefully endorsed by observation. If this need is evidently imperative in Christian lands, what must be its demand among heathen peoples?

Because we owe all men the Gospel. It was not given to us for our special benefit alone. Accepting it imposes weighty obligations to share it with others. Here is a debt that cannot be repudiated. The claims of universal brotherhood, the Golden Rule, the example of Christ, make up a three-fold obligation that has tremendous binding power.

Because it is essential to the life of the Christian Church. Ease, selfishness, luxury, materialism and low ideals, all creep in and cripple the church that is devoid of missionary zeal. Nothing can so invigorate and develop Christ's followers as earnest endeavor for the salvation of the world. It is when the church is most faithful in obeying Christ's "Go ye" that it is most conscious of His glorious, "Lo! I am with you."

Because the need of immediate action is so very urgent. Crisis follows crisis in the heathen world, in Africa, in China, in Japan, each one opening up new opportunities, and each one making it vastly important for us to act promptly before the plastic clay hardens. If we do not press in with the Gospel, the forces of evil will take possession and thus indefinitely postpone the conquest of all the earth.

#### GOSPEL SEEDS

1. It is evident that divine truth loses none of its vitality by being transported to far-away lands over the sea. In a Christian Chinese family at Amoy a little boy, the youngest of three children, upon asking his father to allow him to be baptized, was told that he was too young. To this he replied: "Jesus has promised to carry the lambs in His arms. As I am only a little boy, it will be easier for Jesus to carry me."

2. Its reproductive power, too, is in evidence all through foreign fields. Recently a missionary went to an out-of-the-way place in India to receive some converts into church fellowship. After a number had presented themselves, a boy fifteen years old came forward. "What, my boy, do you wish to join the church?" "Yes, sir." "But you are very young, and if I were to receive you today and you were to slip away, it would bring discredit upon the church. I shall be coming this way again in six months. Now you be very loyal to Jesus, and when I come again and find you still of the same purpose, I will cheerfully baptize and receive you." No sooner was this said than all the people rose to their feet and said: "Why, sir, it is he who has taught us all we know about Jesus." And so it was. The lad had found Christ, and by the aid of the Holy Spirit he had led some sixty to the same divine knowledge. The seed had fallen upon good ground and brought forth the harvest of a new church.

3. You say this is an exceptional case—and so it is. Truth-seeds do not always yield such an extensive harvest on short notice. But the command to carry the seed is just as positive as if the soil were more fruitful. A band of missionaries and teachers spent a little time on Darnley Island, where a project was determined upon to establish a mission on Murray Island. Some of the natives, however, learning of this, set about trying to intimidate these teachers and to convince them that a mission there would be an utter failure. "There are alligators there," said they, "and snakes and centipedes." "Hold!" said Tepeso, one of the missionaries. "Are there men there?" "Oh, yes, there are men there, but they are such terrible savages that it is no use for you to think of living among them." "That will do," re-

sponded Tepeso. "Wherever there are men, there missionaries are bound to go."

#### WASP-LESSON

Why evangelize the world? In a word, God has placed us opposite the opportunity, and our very attitude is His unmistakable command to do it. The word "opportunity" seems to have some relation to the phrase, "opposite to port." Sailors know how desirable it is to sail into port just as they come opposite to it. If they then carelessly drift past the mouth of the harbor, it is often very difficult to turn about and get the better of wind and tide. The spirit of missions is in the air. As Christians we are now opposite the port. Shall we not sail in? Now is the time to land our cargo of Gospel wealth on heathen wharves. Let us at least be as kindly as the wasp. When this little creature finds honey it hastens away to tell all its tribe where it is found. Let each true disciple grasp the passing opportunity, sail into port, and tell all peoples everywhere of the gospel honey!

February 23—Obedience. 1 Sam. 15: 22, 23; 1 Kings 3: 14; Rev. 22: 14.

#### DAILY READINGS

Monday. Obey your parents. Eph. 6: 1-4.  
Tuesday. Obey your rulers. Rom. 13: 1-7.  
Wednesday. Obey God. Josh. 23: 1-11.  
Thursday. Obedience rewarded. Deut. 11: 22-28.  
Friday. Disobedience punished. Deut. 28: 15-20.  
Saturday. The first disobedience. Gen. 3: 1-19.

Once a rich man called upon his dentist in great trouble over a broken front tooth. He was told that it must be extracted. "No, no, you must build it up," exclaimed this man of wealth. "I can't spare that tooth. Its removal would make my mouth look like an open port-hole." "Oh, well, I can replace it," calmly remarked the dentist. "The old one must certainly come out, but I will put in a new one that will make you look better than ever before. It will be firm and regular and handsomer than the old one." "Ah," said the millionaire, "that's what I want. Make it as attractive as possible. Say, doctor, couldn't you set a large diamond in the middle of it?" "Oh, no, I wouldn't do that," replied the dentist, quickly. "Of course you could afford it, I know, but it would look—well, just a trifle too conspicuous." How ready this man was to make a display! With him it was not so much how he could best conform to the laws of his being, as how to flaunt his riches in the face of the public. He was similar to Saul in this particular. Straightforward right living was continually evaded by this king. Instead, he made a great public offering of sheep and oxen, because he was able to command the means of large display and this was more congenial to his evil nature than simple obedience. Did God accept this proposed substitute for doing His will? Not at all. He rejected both it and him who tried to cheat God out of His due. How much more acceptable was the uniformly simple, sweet, ready obedience of Samuel as commended to us in this lesson!

Sacrificial offerings are only the letter of the law. Its true spirit blossoms into cheerful obedience.

Formal prayers are only paper flowers. Heart-talks with God are glad surrenders perfumed with trust.

Mere church-going may be formal sacrifice, but a genuine love for the courts of God's house is obedience publicly expressed.

He who said, "If you love Me, keep My commandments," came not to do away with the law, but to fulfill it. He came to fill our lives with those true blossoms that, if nurtured, would enrich the years later on with ripe fruits of the Spirit.

#### LEFT! LEFT! LEFT!

1. During our Civil War it was most difficult for the youth of the army to submit to the military restrictions essential to discipline; the inflexible rules of soldier life were so contrary to the free-and-easy customs of free American society. But obedience they were compelled to learn.

2. Even General Hooker, regarded as quite a rigid soldier, was once upbraided by Lincoln for having inculcated an independent spirit so contrary to a high sense of subordination which even generals must possess. These are Lincoln's words to Hooker: "Neither you nor Napoleon, if he were alive again, could get any good out of an army while such a spirit prevails."

3. An army may have a million feet, but it can have but one way, and that is the commander's way. Christ's church has a host of communicants, and yet all are under the same orders and the same Leader.

#### ROOT AND FRUIT

1. "Obedience is better than sacrifice," for it includes the sacrifice most acceptable to God.

2. "God accepts obedience without emotion, but cannot accept emotion without obedience," affirms Dr. Babcock.

3. F. W. Robertson discovers that obedience is the organ of spiritual knowledge. "If any man will do His will, he shall know."

4. "By their fruits ye shall know them." Not every one that saith, "Lord, Lord," but he that doeth the will of God, shall enter in through the gates into the city.

5. "Out of the dutiful root grows the beautiful life."

6. Disobedience is unbelief, and nothing so strengthens our confidence in God as the honest, daily doing of His will.

7. Our worship is measured by obedience just as the springing blade assures us that the buried seed has sprouted.

8. The richest fruit of obedience is new power for higher obedience, according to George MacDonald. He also declares: "I find the doing of the will of God leaves me no time for disputing about His plans."

9. "The seeds of truth sprout in the soil of obedience."

10. "Let me find my will in Thine," always; and then my pathway will ever be sunward, Godward, heavenward.

Fall River, Mass.

#### A GOOD CHANGE

##### A Change of Food Works Wonders

The wrong food and drink cause a lot of trouble in this world. To change the food is the first duty of every person that is ill, particularly, from stomach and nervous troubles. As an illustration: A lady in Hickmon Mills, Mo., has, with her husband, been brought around to health again by leaving off coffee and some articles of food that did not agree with them. They began using Postum Food Coffee and Grape-Nuts Breakfast Food.

She says, "For a number of years I suffered with stomach and bowel trouble which kept getting worse until I was very ill most of the time. About four years ago I left off coffee and began taking Postum. My stomach and bowels improved right along, but I was so reduced in flesh and so nervous that the least thing would overcome me.

"Then I changed my food and began using Grape-Nuts Breakfast Food in addition to my Postum Coffee. I lived on these two principally for about four months. Day by day I gained in flesh and strength until now the nervous trouble has entirely disappeared and I feel that I owe my life and health to Postum and Grape-Nuts.

"Husband is 73 years old and he was troubled, for a long time, with occasional cramps, and slept badly. Finally I prevailed upon him to leave off coffee and take Postum. He stood out for a long time, but after he tried Postum for a few days he found that he could sleep and that his cramps disappeared. He was satisfied and has never had coffee since.

"I have a brother in California who has been using Postum for several years; his whole family use it also because they have had such good results from it."

## THE CONFERENCES

### NEW HAMPSHIRE CONFERENCE

#### Dover District

**Raymond.**—Congregations are good. The work of the society is encouraging. The pastor and wife are very busy people. A picture was recently taken at the parsonage in which were four generations of Wilkins, three of whom are on the effective list as ministers in our Conference. We would like to know if such another family group can be found in Methodism.

**East Candia.**—Business is slightly improving. Church finances are not as hopeful as one could desire. The church means much to this little village, and it ought to mean more. May a blessed revival quicken its spiritual life! The best gifts are from above, but we must be in right condition to receive them.

**Epping.**—The pastor, Rev. E. N. Jarrett, is conducting a popular lecture course. One of the best entertainments in the series was an address on Wendell Phillips by Rev. H. D. Deetz. Meetings are still kept up in the west part of the town by Mr. Hall, the pastor rendering occasional assistance. Methodism is advancing slowly.

**Auburn.**—Mrs. Hooper is much improved in health. Two of the children are safely through a severe attack of whooping cough. The pastor is hard at work, longing for revival. The temperance wave now sweeping over the State may sufficiently clear the atmosphere so as to give the Lord a chance. Stultified soul-life presents a difficult condition for spiritual quickening.

**Chester.**—The society very pleasantly remembered their pastor at Christmas. Some outside friends, one from the Pacific Coast, sent him substantial gifts. That they, in turn, may enjoy the richest of spiritual gifts is the wish of the receiver.

**East Kingston.**—Rev. John L. Cairns was pleasantly surprised at Christmas, a purse of \$21 being presented him by Mrs. Austin, president of the King's Daughters. The interests of the society are in a flourishing condition.

**Kingston.**—Rev. Mark Tisdale and wife are certainly in favor with the good people at Kingston. They were kindly remembered at Christmas, and were unanimously invited to continue in their present relations for another year. R. L. Prescott, Sunday-school superintendent for twenty-five years, has been wisely re-elected for another year. Miss Judkins, sister of Rev. G. J. Judkins, died recently at the old homestead in Kingston.

**Lawrence, First Church.**—Dec. 16, the members of the official board gathered, by invitation of the pastor and his wife, at the parsonage for supper. Nineteen were present and a happy evening followed. Before leaving for their homes the board gave the pastor a genuine surprise, presenting him with an elegant parlor clock. The presentation was made in a neat speech by Mr. E. F. Childs. Sunday Jan. 5, one

began a Christian life, one was received on probation, and one by letter into the church.

**Lawrence, Garden St.**—A very successful watch-night service was held at old Garden St. More than two hundred were in attendance. The evening was divided into four parts—the layman's hour, the Epworth League's hour, the social hour, and the hour of consecration. The general topic of the evening was: "The Need of the Hour—a Revival." John Barker spoke on "What is a Revival?" John Lord, "How to Promote a Revival?" S. F. Dawson, "Social Life in the Church;" C. T. Daniels, "A Revival in the Sunday-school." Mrs. Clara Sylvester rendered some appropriate selections in song. "Epworth Leaguers as Soul Winners" was discussed by the president, Wilfred Lord, assisted by W. N. Burdette, C. W. Dillon, and others. During the social hour refreshments were served by the Ladies' Aid. The closing hour was in charge of the pastor, Rev. James Cairns. The Scriptures were read by C. H. Hartwell, prayer was offered by the pastor, and a sermon was delivered by Rev. E. C. E. Dorion upon "Redemption in Christ." An impressive solo was rendered by Matthew Newell. The closing moments of the old year were passed in silent prayer. As the clock struck twelve the pastor wished all a happy New Year. Jan. 5, 4 were received into church membership from probation. Souls are seeking Christ. The outlook is very hopeful.

**Haverhill, First Church.**—The family at the parsonage found it easy to be thankful on Thanksgiving Day. Some days before, a party of irrepressibles took possession of the minister's home, bringing good cheer and substantial gifts. Hon. and Mrs. Oliver Taylor gave a delightful reception, Jan. 3, at their residence, to Pastor Danforth and family, including in their hospitality all the members of the First Methodist society. The presiding elder was invited, but was unable to be present. The spiritual interests of the church are encouraging. Watch-night services were held, and the four Methodist pastors of the city were present. It was a deeply impressive meeting. The Epworth League is doing good work. The Leagues of the city met in this church, Jan. 15. A turkey supper was served. Dean R. Webster, president of the Leagues of the district, was present and gave an address. At the fourth quarterly conference it was unanimously voted to request the return of Rev. L. R. Danforth for the fourth year.

**Haverhill, Third Church.**—Congregations are increasing. There is quite a revival spirit in all the meetings. Souls are finding Christ. The pastor, Rev. J. T. Hooper, is happy.

**Haverhill, Grace Church.**—Notwithstanding the storm, Dec. 29 was a great day for Methodism in Haverhill. All our societies worshiped together at Grace Church. Bishop Mallalieu was present. His inspiring words will not be forgotten. "How can the unchurched masses be reached, and transformed in spirit and habits of life?" is a great question for this and other cities. Our rural districts also are a part of the same problem. The work can be done through

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Deals with the difficulty from the boy's standpoint. Treats of needs the school does not supply. Explains how we misunderstand boys and they misunderstand us. Tells of tongues that interpret truth into language wherein boys are born, and makes it helpful and enjoyable to them. A neglected field of Christian work at our door requiring special equipment and training, with suggestions as to this. A practical consideration of the questions involved. By DAVID C. COOK. Together with statistics and letters of advice from prominent Sunday-school workers. Price, in flexible cloth binding, 25 cents. All teachers of boys should have it. A copy will be sent free, postpaid, to any Sunday-school superintendent who writes stating that he is such.

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the Spirit by "the sword of the Lord and of Gideon."

**Moultonville.**—Some \$200 have been expended on improvements in church property during the last few weeks. The money was raised by the pastor, Rev. G. W. Jones, mostly from friends of the church outside. The outlay has been as follows: Parsonage and stable repainted outside; new hard-wood floor in the kitchen; a fine cooking range in place of a superannuated stove; a coat of hard oil finish on the floor of the church; the aisles carpeted, the chandelier burnished in Boston, making it as good as new, the pews repainted, the walls neatly papered, and the ceiling delicately tinted. Three elegant pulpit chairs take the place of the old sofa. The church interior has thus been greatly improved. Pastor and people are pleased, and wish to thank the friends who have made these changes possible. It naturally follows that the services of Rev. G. W. Jones are desired for another year.

**Tuftsboro.**—A very pretty set of pulpit chairs has been given the church, for which the society is truly grateful. "Six miles over the hills to the meeting-house," might make a good subject for a poem. The drive is beautiful in pleasant weather, but in storms it is a very different thing. Tuftsboro has a wonderful lake shore, with a magnificent background of mountains. Summer visitors are finding out the land. There is a Canaan district nestling under the Ossipees, a most picturesque spot. May the Lord's people go up at once and take possession of the land, so that Zion will rejoice and the house of the Lord be filled.

**Dover.**—Rev. E. S. Tasker and wife were very generously remembered at Christmas. A New Year's reception was given at the parsonage, in which the presiding elder and wife were invited to assist. A large number were present, including all the pastors of the city. Watch-night was very generally observed. Most of the pastors have been, or are now, holding special revival services. Good reports are coming in. May this be a glorious winter in the work of soul-saving! The District Preachers' Meeting will be held in Dover, Feb. 10 and 11. Besides our home talent, Rev. G. H. Spencer and Dr. E. M. Taylor will give addresses. EMERSON.

### VERMONT CONFERENCE

#### Montpelier District

**Northfield and Gouldsville.**—The work on this charge still increases in usefulness. Large audiences are present morning and evening. The Sunday-school has passed the high-water mark. The new parsonage is ready for putting on the finish. The work has not been hurried on account of the health of the pastor's family. The house is a model of convenience, and will, when completed with barn attached, easily be the best preacher's home on the district. The bills are paid as they come due, and no debt is to be incurred. Pastor Sharp has not shirked a double portion of work. All the people have helped royally. Some have given out of their penury, while others have given of their



**Good Advice**  
A writer in the *Chaperone Magazine* on Flannels, Blankets and Laces insists on little wringing for woollens and no rubbing for laces. Every intelligent woman has a method of her own but all agree on those two points—hard points using ordinary bar soap—harder still with penny—cheap Washing powders.

Have used Pearlina a number of years, and like it very much for all kinds of flannel garments. They are soft and nice after washing. Mrs. Rev. C. T.

Am never without Pearlina. Use it with the most delicate fabrics and with coarse things. Find it satisfactory in all things. Mrs. Rev. G. E. L.

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wealth, and both classes have been royal givers. Material improvements have been made on the church property at Gouldsville, made possible by the generosity of Mary A. Gould. The best of all about this work is that in the midst of effort which seems to excuse some churches from seeking additions to their membership, more than 40 additions are reported, and still others are to come. No special meetings have been held to compass this result.

**Montpelier.**—The probationers' class still increases in numbers. Jan. 19, 6 were received on probation and several by letter. The effort being made to cancel the unreported debt bids fair to succeed.

**Montpelier Seminary.**—Two hundred pupils are enrolled for the winter term in all departments. A good religious interest is reported among the students. Principal Davenport has gone West in the interests of the school.

**To the Pastors.**—We have now entered the last quarter of our year—the home stretch. Much will depend on these last weeks. Probationers must be looked after and new names added to the list. The saints must not be forgotten in our preaching and pastoral work. The sinews of war for the local work and the great connectional benevolences must be provided unless this has been fully done before. The success attained by any company will be largely measured by the intelligent zeal and faithful labors of the leader—the pastor. This will be a good year for us if we will make it so.

W. M. N.

## EAST MAINE CONFERENCE

### Bucksport District

**Castine.**—“This charge has had an honorable record for many years, and was never in better standing than today. By the death of Capt. Geo. W. Gray, our church has come into possession of his estate, valued at \$3,000. Two other bequests, amounting to \$1,000, also stand to the credit of this church. The pastor, Rev. Norman La Marsh, is in his fourth year, and enjoys the confidence and esteem both of the church and the community.”

**Alexander.**—The revival in this church continues, and has already reached some of the most influential citizens in the town. Faithful house-to-house visitation by the pastor and his wife, with the purpose to lead the people into the way of life, has resulted in the conversion of souls. Ten have been received on trial, and others will be admitted soon.

**Catais, First Church.**—This church has 72 names on its record. Including the Home Department and Cradle Roll, the Sunday-school has a membership of nearly 400. Mrs. Bridgman has over 80 in the primary department. More room is needed to accommodate the school, and steps will be taken to secure it. This is the

largest school, in proportion to membership, we have in our Conference. A revival interest prevails. We were present in a prayer-meeting where one of the teachers expressed gratitude that in the meeting he had heard five of his class testify that they had found pardon. Rev. M. F. Bridgman has won a notable success with this church. A large addition is to be made to the Sunday-school library; a friend of the church pays the larger part of the bill. A few Sundays ago 5 persons were received into the church.

**Catais, Knight Memorial.**—Here we met a large congregation. The social services are well attended and a good interest prevails. We have a flourishing Sunday-school in this church. We have three Methodist Sunday-schools in the city, with a membership of nearly 700. Rev. W. W. Ogler is highly esteemed in this “Border City.” Every interest of the church is carefully looked after. The Sunday evening congregations fill the house.

**Cutter.**—At the last session of the Conference this charge was left to be supplied, and a request was made that Rev. David Smith be appointed. This was done, but failing health made it impossible for him to take up the work. At the request of the people, no one was secured for the place; the difficulty in obtaining men for such work made it next to impossible to secure a supply. The pastor of our church in Edmunds has held week-day services for several months, with good attendance. During a recent visit to this place we were greeted by good congregations; on Sunday evening the house was well filled, the larger per cent. young people. The society will ask for a preacher for the ensuing year. Here is an opportunity for a vigorous, devoted man to build up a good and prosperous church.

**Eastport.**—The pastor, Rev. F. D. Handy, has taken hold of the work with a strong hand and a purpose to win success. We have a good membership, and despite some unfavorable conditions the outlook for a successful pastorate is encouraging. Mr. Handy has been well received, and an improvement in church affairs is seen already. The Sunday-school is doing good work; an increase in numbers is sure to come. The rum power is strong and defiant in the town, but Mr. Handy holds no equivocal position in relation to it. Rev. H. N. Pringle, assistant secretary of the Maine Civic League, resides here, and is making lively work for some of the county officials; but frowns and curses do not intimidate him in the slightest degree. He, with others, is in for this war against rum and ruin; and we shall win. The feeling in favor of a vigorous enforcement of the Prohibitory Law is increasing in the eastern part of the State. The people are disgusted with the course of some whose business it is to enforce the laws.

**Bar Harbor.**—The pastor reports: “We have the largest congregations we have had since I have been in the place.” A vigorous effort is being made to create an influence so strong that the tide of summer visitors will not smother it by the excess of worldliness they bring in during the visiting season. During that time the pastor has to work almost single-handed and alone. It is the busiest part of the year with the resident population, and they have to make the most of it.

**Ellsworth.**—An effort to pay a long-standing debt on the parsonage is meeting with a good degree of success. With this out of the way, the church will have some heart to undertake repairs upon the church edifice, or what will be much better, build a new one in a favorable location. We have suffered in some places because our houses of worship were built in unsightly places. There is room for a strong Methodist church in Ellsworth. Rev. J. P. Simonton has been diligent in his efforts to build up and strengthen this society.

**Surry.**—This charge seems to have taken on a new life. Seven persons have been admitted on trial, and others have signified their purpose to join the class. The pastor has been well received and well supported. He has been diligent in pastoral work, and this counts for a good deal on our country charges. We have never seen the membership so hopeful as now.

**Brewer.**—This church, under the leadership of its energetic pastor, is planning for great things, and success is sure to come. The “special gift” could not have been more wisely made. And that is contingent upon our raising the sum apportioned to our Conference. That

# VIGOR

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Mrs. MARGARET DAXON, 209 East 29th St., New York City, says:

“A year ago my husband was taken very sick, and I had all the care of nursing him until he was strong enough for the doctor to send him to the country. It was a terrible strain on me. Of course I worried about him terribly. If I had not worried so much, I do not suppose working so hard would have hurt me but with the worry and the over-work together, I was fearfully run down. I lost flesh, and I was pale as a ghost. I would jump at every little thing from nervousness.”

“My back ached awfully, too. It would hurt me so in the morning that I couldn't stand straight, but would have to crawl out of bed and put my knees on to strengthen me before I could stand. No one knows the dreadful agony this caused me. There is nothing more wearing than backache and nervousness combined. I heard of Dr. Greene's Nervura blood and nerve remedy, and that it was a wonderful medicine for keeping up the strength in a case like this, and that it was good for backache and nervousness. I took two bottles of it, and I wish to say that I have been cured by this wonderful remedy. I cannot say too much for it, and how much it has helped me. I have gained good, solid flesh, and that awful backache is gone. I feel splendid when I get up mornings. I have a good color, and have perfect health, thanks to Dr. Greene's Nervura.”

Protect your nerves and your beauty with Dr. Greene's Nervura. Send for the health and beauty book, just issued by Dr. Greene, which tells you about this. It contains the secret of woman's success. Dr. Greene will give you advice free. His address is 34 Temple Place, Boston, Mass. Call or write.



**Cured—32 Years of Awful Pile Agony.**

Sioux Falls, S. D., Feb. 18, 1901.

“For 32 years I suffered constantly from protruding piles and finally had to abandon my trade of stone-mason. Four months ago I began using Pyramid Pile Cure, and before I had used up one 50c. box the disease had entirely disappeared and there is no sign of its ever returning. I am completely cured. F. Capps, 216 N. Minnesota Ave.” Sold by all druggists, 50c. a box. Book, “Piles, Causes and Cure,” mailed free. Pyramid Drug Co., Marshall, Mich.

Brewer needs a new church edifice, and one which will compare favorably with those in Bangor, and with that of another denomination in Brewer, is evident to all who have looked over the situation. It is either to build such a church as will be an invitation to the people to enter it, lead a kind of starveling existence, or give it up altogether. The outlook for the successful completion of this work is exceedingly hopeful.

D.

### Bangor District

**Mattawamkeag.**—The family of the pastor is still afflicted in the continued ill-health of Mrs. Barker, but it is hoped that she is now on the mend. Good interest prevails, and Rev. J. H. Barker devotes himself to the work and its interests.

**Vanceboro.**—A regular down-easterly snow-storm prevailed all day Sunday, yet a good congregation greeted the elder morning and evening. The interests of the church are carefully looked after. Though the town is suffering in the lack of business and removals, the finances of the church are well cared for. At Lambert, Mr. H. Longfellow, one of the leading laymen, is laid aside by a bad sprain, and is also in sorrow because a daughter lies at the point of death in Massachusetts.

**Kingman.**—The pastor reports a fresh interest and some backsliders reclaimed. When the real revival comes in power here, or anywhere else, it will settle many a question.

**Lincoln.**—Things are looking up here. Pastor Kearney is proving himself the right man in the right place. May the power of the infinite

Spirit shake all the place and bring in a great revival!

**Bangor, Pine St.**—Sunday, Jan. 5, 8 were received from probation, 2 by certificate, and 1 on probation. A beautiful calendar, having a picture of the pastor, Rev. R. E. Smith, and church, together with the church services, has been put in every home in the parish. Mr. Smith's many friends will be pained to learn that Mrs. Smith and one daughter have been very ill with typhoid fever. Pine St. and Grace churches have been holding united special services through the Week of Prayer and since, with good results.

**Brownville.**—A Sunday visit to Brownville was a day of pleasure and profit. The Sunday evening service was particularly marked in the number of young men in the congregation.

### Epworth Organs are extra sweet toned



—extra durable too. Besides, our method of selling direct, on trial, at the factory price is a great advantage. You save the middle dealers profit and are sure to be suited or the organ comes back at our expense.

Send for Catalogue to-day. Mention this paper. Williams Organ & Piano Co., 57 Washington St., Chicago

The Sunday-school has nearly doubled in attendance. A small debt on the Sunday-school of long standing and great annoyance has been paid. On the parsonage debt \$125 has been paid. The pastor and his wife were very generously remembered at Christmas. BRIGGS.

### NEW ENGLAND CONFERENCE

#### Boston District

**Stanton Ave., Dorchester.**—This church is having prosperity under the pastorate of Rev. A. H. Herrick. A constantly deepening spiritual interest prevails. The attendance at the Sunday-school, Jan. 19, was 241, the largest in its history. A recent canvass for ZION'S HERALD added 25 new names to the list.

**Jamaica Plain, First Church.**—The Week of Prayer was observed at this church under the guidance of the pastor, Rev. Jerome Wood, who spoke every evening in a most helpful way, while prayer and testimony were freely offered by those present. Every meeting increased in interest and attendance, and readily prepared the people for a continuance of the spiritual feast during the week following. On Tuesday Rev. W. H. Meredith, of Mt. Bowdoin, preached; on Wednesday, Rev. Dr. W. H. Ewing, of Winthrop St.; and on Thursday, Rev. J. F. Chase, of West Roxbury. These brethren all gave the people a new insight into old truths that spiritually enriched them. The meetings closed with a love-feast and roll-call, to which eighty per

### Cancers and Tumors Cured by Anointing with Oil

It is justly claimed that the Oil Cure is the best remedy known for malignant diseases, and every honest doctor who has investigated the matter, must admit the fact. The remedy is not only mild and safe, but it cures internal as well as external Cancers and Tumors, and gives relief from unceasing pain. Thousands have been cured in the last few years. Dr. Bye claims that after twenty years of success as a specialist for Cancer and Tumors, the Lord led him to the Oil Cure, and for eight years, thousands of good letters have been received from persons cured. Hundreds from ministers and Christian patients are printed in books and papers, which if one will read, they will plainly see that surely God's blessing is with the Oil Cure. Its just popularity is shown by the fact that at this time over two thousand patients are taking home treatment. Its great success has caused many counterfeiting imitators, therefore be careful and send to the right place and persons by addressing Dr. D. M. Bye Co., Lock Box 325, Indianapolis, Ind. (Cut this out and send to some afflicted one.)

# HOSIERY

OUR FIFTY-FIFTH ANNUAL SEVEN-DAY SALE OF

## Hosiery and Underflannels

Begins at 8.30 A. M. Monday, Jan. 27.

Ends at 5.30 P. M. Monday, Feb. 3.

All the goods offered were bought for our regular family trade, and all are guaranteed by us.

Everything in These Two Departments is Marked Down for the Seven Days Only.

Ladies' Black Silk Hose, ALL MARKED DOWN.  
Ladies' Colored Silk Hose, ALL MARKED DOWN.  
Ladies' Black and Colored Openwork Silk Hose, ALL MARKED DOWN.  
Ladies' Black Lisle Thread Hose, ALL MARKED DOWN.  
Ladies' Black Lace Lisle Hose, ALL MARKED DOWN.  
Ladies' Fancy Lisle Hose, ALL MARKED DOWN.  
Ladies' Fancy Cotton Hose, ALL MARKED DOWN.  
Ladies' Black Cotton Hose, ALL MARKED DOWN.  
Ladies' Colored Cotton Hose, ALL MARKED DOWN.  
Ladies' Fleeced Cotton Hose, ALL MARKED DOWN.  
Ladies' Cashmere Hose, Black and Colors, ALL MARKED DOWN.  
Ladies' Outsize Lisle Hose, ALL MARKED DOWN.  
Ladies' Outsize Cotton Hose, ALL MARKED DOWN.  
Boys' Wool Hose, ALL MARKED DOWN.  
Boys' Cotton Hose, ALL MARKED DOWN.  
Misses' Cashmere Hose, ALL MARKED DOWN.  
Misses' Cotton Hose, ALL MARKED DOWN.  
Misses' Lisle Hose, ALL MARKED DOWN.  
Misses' Silk Hose, ALL MARKED DOWN.  
Men's Merino Vests and Drawers, ALL MARKED DOWN.  
Men's Balbriggan Vests and Pants, ALL MARKED DOWN.  
Boys' Merino Vests and Drawers, ALL MARKED DOWN.  
Children's Merino Vests and Drawers, ALL MARKED DOWN.  
Ladies' French Balbriggan Vests and Pants, ALL MARKED DOWN.

Ladies' Jersey Swiss Cotton Vests, high neck and long, high neck and short sleeves, ALL MARKED DOWN.  
Ladies' Swiss Wool Vests, ALL MARKED DOWN.  
Ladies' Swiss Silk and Wool Vests, ALL MARKED DOWN.  
Ladies' Swiss Wool Drawers, ALL MARKED DOWN.  
Ladies' Silk Vests, ALL MARKED DOWN.  
Ladies' Fancy Lisle Vests, ALL MARKED DOWN.  
Ladies' Lisle Vests, ALL MARKED DOWN.  
Ladies' Fancy Lisle Vests, ALL MARKED DOWN.  
Ladies' Silk and Lisle Vests, ALL MARKED DOWN.  
Ladies' Merino Vests and Drawers, ALL MARKED DOWN.  
Ladies' Black Wool Tights, ankle and knee length, ALL MARKED DOWN.  
Ladies' Merino Union Suits, ALL MARKED DOWN.  
Ladies' Cotton Union Suits, ALL MARKED DOWN.  
Ladies' Lisle Union Suits, ALL MARKED DOWN.  
Ladies' Silk Union Suits, ALL MARKED DOWN.  
Ladies' Corset Covers, ALL MARKED DOWN.  
Women's and Men's Abdominal Bands, ALL MARKED DOWN.

### SPECIALS

Ladies' Swiss Silk Vests, in cream color, high neck and long sleeves. Regular price \$2.75. Now 1 75.  
Ladies' Fancy Silk and Lisle Vests, low neck and no sleeves, crochet fronts, in pink, blue and white. Regular price \$1.25. Now 65c.

### SPECIALS

Ladies' Very Fine Swiss Lisle Vests high neck and short, high neck and long sleeves. Were \$1.25. Now 87½c.  
Ladies' White Lisle Vest, Jersey fitting, high neck and short sleeves. Regular price 50c. Now 35c.  
Ladies' Swiss Silk Corset Covers, low neck and no sleeves, high neck and short sleeves. Regular prices \$1.75 and \$2.00. Now 1.10.  
Men's Gray Merino Vests and Drawers for winter wear, at 1.50.  
Ladies' Extra Outside Black English Cotton Hose—made by I. & R. Morley—sizes 8½, 9, 9½. Regular price per pair \$1.25. Now 75c.  
Ladies' Navy Blue Platted Silk Hose, Regular value 88c. Now 62½c.  
Ladies' Lace Lisle Hose in Grays and Black. Regular price 88c. Now 62½c.  
Ladies' Tan and Black Rembrandt Rib Lisle Hose. Regular price 50c. Now 38c.  
Ladies' Black Ingrain Richelieu Rib Lisle Hose. Regular price 50c. Now 38c.  
Ladies' Black Cotton Hose, with high spliced heels and double soles. Regular price 38c. a pair. Now 28c.  
Ladies' Tan Ingrain Lisle Hose, sizes 8½, 9, 9½. Regular price 50c. Now 28c.  
Children's English Tan Cotton Hose—made by I. & R. Morley—sizes 5 and 5½. Regular price 45c. Now 25c.  
Sizes 6 and 6½. Regular price 50c. Now 31c.  
Sizes 7, 7½, 8, 8½. Former prices 55c., 60c., 65c. a pair. Now 37½c.  
Men's English Wool Golf Hose in brown mixtures, in sizes 9½ and 11 only. Were \$1.50. Now 88c.  
Men's Black Cashmere 6-8 Rib English Golf Hose. Worth \$2.00 per pair. Now 1.25.  
Ladies' English Golf Hose, footless, very desirable for gaiters. Were \$1.50. Now 75c.

# R. H. STEARNS & CO.



## CONSTIPATION INDIGESTION TORPID LIVER

These are the great curses which afflict three-quarters of the present generation. Sufferers from either one or all of them must always feel miserable, and sooner or later become chronic invalids, useless to themselves and a burden and nuisance to friends and family. There is one sure, safe and absolute cure which you can test without any expense. Our remedy is **Egyptian Regulator Tea**, a trial package of which we will send you *free and prepaid* on request. Unless you find our claims are true, we must be the losers by this liberal act. Shall we send you the trial package, and lead you to perfect health and happiness? Address, **THE EGYPTIAN DRUG CO., New York.**

cent. of the members responded. The church has never experienced a more blessed season of refreshing.

### Cambridge District

**Asbury Temple, Waltham.**—The revival services under the name of "Calls to Prayer," begun watch-night, have been productive of great good. Already 45 seekers have knelt at the altar for prayers, and many backsliders have come back into sweet and glad experience. The pastor, Rev. L. W. Staples, has preached briefly each evening, and the people have done much personal work. A general spirit of thanksgiving and hopefulness for the future pervades this church.

### Lynn District

**Salem, Lafayette St.**—This church has so many good things going, and all so successful, that it is difficult to select from them for special mention. The Standard Bearers, under the direction of Mrs. Tilton, the pastor's wife, recently held a reception in the church vestry. The rooms were elegantly decorated and the audience was served with refreshments by the young ladies. The officers of the society—Miss Gertrude Elwell, president; Mrs. Alfred Carroll, vice-president; Miss Nellie Chase, secretary; Miss Minnie Tibbetts, corresponding secretary; Miss Ernestine Merrill, treasurer—together with the pastor's wife, received the people from 7.30 to 8.15. An elaborate and interesting literary and musical program was given, the piano accompanist being Mr. Rufus H. Tilton, son of the pastor. A very interesting and delightful meeting of the W. F. M. S. of this church was held at the home of Mrs. George Vickery. The subject of the meeting, "At Home and Abroad in 1901," was a review of the year's success, and was participated in by every member present. A pleasant social hour followed, the hostess being assisted by Mrs. E. W. Nichols in serving refreshments. This is the beginning of a series of monthly meetings arranged for 1902. The Epworth League recently gave a reception to its past presidents in the vestry. The affair proved to be one of the most successful events of the season. An orchestra from Lynn furnished music. The receiving party stood under a large arch decorated with the League colors, the arch being illuminated with red and white incandescent lights. The whole affair, which proved to be exceptionally enjoyable, reflects much credit upon the Social committee, of which Miss Minnie D. Sweet is chairman. The little Sunday-school at Hope Chapel in the parsonage is steadily growing in attendance and interest. The average attendance is 46 out of a membership of 60. At Christmas time there was a concert and Christmas tree. The superintendent, Mrs. Tilton, was given a token of esteem by the children. Extensive plans are being made by the pastor, Rev. Charles Tilton, and those associated with him in his work, for special meetings during the month of February.

**Newburyport, People's Church.**—Extensive repairs have been made upon this church, and on Feb. 2 there will be a grand reopening and rally day. There is a deep spiritual interest

in the church. Since January there have been eighteen conversions. The pastor, Rev. H. G. Alley, is full of good works and is keeping up all departments of the church. W.

### Springfield District

**Springfield, Grace Church.**—As a result of the Week of Prayer, three persons were converted, two of whom were men. The meetings were so helpful that they were continued through another week.

**Springfield, Swedish Tabernacle.**—Rev. Charles Paulson reports an increase in the attendance at the services since entering the Tabernacle, and that on Jan. 12 four persons were received into membership.

**Holyoke, Appleton St.**—During January, the pastor, Rev. H. L. Wriston, is preaching a series of Sunday evening sermons on "The Messiah," or studies in "The Hope of the World," as follows: Jan. 5, "The Messiah's Way Prepared;" Jan. 12, "The Messiah's Four Names;" Jan. 19, "The Messiah's Advent Heralded;" Jan. 26, "The Messiah's Gentle Reign." The large chorus, under the direction of Prof. C. S. Cornell, will devote twenty minutes each evening to renditions from Handel's "Messiah." Revival services were begun Monday evening, Jan. 6, and were to continue at least two weeks. At these services the pastor is preaching a series of sermons on "The Prince of Life; or, Helpful Ministries of Jesus as Recorded in the Gospel of John." The special subjects are as follows: "Jesus the Transmuter of Life," then the "Hope," the "Help," the "Bread," the "Companion," the "Light," the "Giver," the "Success," the "Judge," and the "Rewarder" of life. Jan. 5, 2 persons were received on probation, 6 into full connection from probation, and 1 by letter.

**Orange.**—The correspondent of this church writes that a profitable watch-night service was held. Rev. T. C. Cleveland, pastor of our church at Athol, preached the sermon. The League conducted the service for the second hour, and the pastor for the remainder of the evening. The Holy Spirit came upon the people. A genuine old-fashioned revival is expected in the near future. About forty Epworthians and their friends met for a social time with T. Warren Chase, Jr., Wednesday evening. This is the first of a series of socials to be held by the League this winter. F. M. E.

### For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

## CHURCH REGISTER

### HERALD CALENDAR

Norwich Dist. Min. Asso. at Trinity Church, Norwich,	Feb. 10-11
Dover Dist. Pr. Mtg. at Dover, N. H.,	Feb. 10-11
Providence Dist. Pr. Mtg. at Brockton, Central Church,	Feb. 17-18
New Bedford Dist. Min. Asso. at Allen St., New Bedford,	Feb. 24-25

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness, and constipation. All druggists.

Conference	Place	Time	Bishop
N. E. Southern,	Rockville, Conn.,	Apr. 2,	Merrill
New York,	"	2,	Fowler
New York East,	Torrington, Conn.,	" 2,	Cranston
New England,	First Ch., Boston,	" 9,	Walden
Vermont,	St. Albans, Vt.,	" 9,	Goodsell
Troy,	Saratoga, N. Y.,	" 10,	FitzGerald
Eastern Swedish,	Worcester, Mass.,	" 11,	Cranston
Maine,	Berwick, Me.,	" 16,	Goodsell
New Hampshire,	Haverhill, Mass.,	" 16,	Cranston
East Maine,	Caribou, Me.,	" 23,	Walden

W. H. M. S. — Rev. Geo. L. McNutt will speak for Mansfield auxiliary, People's Temple, Feb. 5, at 8 p. m. A cordial invitation is extended to all.

METHODIST SOCIAL UNION. — The February meeting will be held at the American House, Monday evening, Feb. 24. The occasion will be the annual Students' Night, and President Faunce, of Brown University, will be the speaker. Members' January coupons will be accepted.

The March meeting will be held on the 24th and the April meeting on the 28th.

U. H. J. KIMBALL, Sec.

## Over-Exertion of Brain or Body Take Horsford's Acid Phosphate

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

STEREOPTICON LECTURE. — An interesting set of 75 stereopticon pictures, illustrating the work at the Epworth Settlement and conditions in the North End of Boston, has been prepared, and we shall be glad to show them to our Leagues, Sunday-schools, etc. The expense will not be more than \$1 and car fares, as an acetylene light is used, which is inexpensive. If a collection is taken, Dr. Mansfield will credit it on your regular collection for City Missions. Address all communications to

WALTER MORRITT,  
Epworth Settlement, 34 Hull St., Boston.

W. H. M. S. — The regular meeting of the Executive Board of the New England Conference will be held in Bromfield St. Church, Monday, Feb. 3, at 2 p. m.

GERTRUDE K. WHIPPLE, Rec. Sec.

Sleep is essential both to the tired mother and the infant. Give them both Mellin's Food and they will sleep well the whole night long.

## Marriages

SHUTE — WARDWELL. — In Searsport, Me., Jan. 20, by Rev. H. W. Norton, Arthur T. Shute, of Prospect, Me., and Susie M. Wardwell, of Stockton Springs, Me.



## FREE

For the purpose of introducing my Home Treatment in certain localities, I will for a short time, give to every sufferer wanting a Cure for Catarrh, Bronchitis, Consumption and Weak Lungs, **medicines for 3 Months' Treatment FREE.** No C. O. D. imposition. Write at once. Dr. M. Beatty, 331 W. 9th St., Cincinnati, O.

NOTE.—Dr. M. Beatty, the Throat and Lung Specialist, has an enviable reputation for ability in his profession, and will not promise what he cannot carry out. We advise our readers to write to him. [Christian Standard.]

## PIPE ORGAN

Two manuals and pedal. Twenty registers 16 ft. high; 22½ ft. wide; 8 ft. deep. Just completed. A very fine instrument at a low price.

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"A" ZION'S HERALD Office.

## \$3 a Day Sure

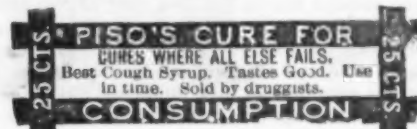
Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 662, Detroit, Mich.

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to do piece work at their homes. We furnish all material and pay from \$7 to \$12 weekly. Experience unnecessary. Send stamped envelope to ROYAL CO., Dept. 15, 34 Monroe St., Chicago, Ills.

MINUTES WANTED. — The Minutes of the Providence Conference for 1841, which were printed with those of the New England and the Maine Conferences in one pamphlet. Also the Minutes of the Providence Conference for 1842. A reasonable price will be paid for either of these books. Address, Rev. S. O. Benton, Fall River, Mass.

LADIES. If you have superfluous **HAIR ON THE FACE** send for new information how to remove it easily and effectually without chemicals or instruments. Correspondence confidential in plain sealed envelope. Mrs. M. N. PERRY, C 28 Box 93, Oak Park, Ills.



## Recessional

Mrs. J. W. Doane — 1833-1902

[The following article is a faint expression of the admiration, love, and respect which the writer has entertained for Mrs. Doane all of his life. There are many readers of ZION'S HERALD who will be glad to know of her last experience and to mingle their tears of respectful sympathy with the remaining members of the home circle, who so deeply lament their loss today. — W. F. H.]

There is mourning in the homes of Thompson. Beautiful Primrose Farm has lost its loved mistress, the hearthstone is desolate, and Grief sits within the threshold of the manor. On every side hushed voices, quivering lips and overflowing eyes testify to the common sorrow which the untimely "passing into the silence" of the Lady Bountiful of the village has precipitated. The magnificent rooms of the home in which this gracious hostess welcomed and entertained the notables of the land seem bereft and deserted.

Mrs. Doane's natural vivacity in conversation, coupled with characteristic shrewdness of observation, made her an interesting companion at all times, and she had — as well as her extraordinary husband — an epigrammatic power in stating matters which was never forgotten by the listener. Her whole existence was devoted to those aims and purposes which give a glorious fruitage to the soul. She loved humanity, and was a most womanly woman, delighting in the occupations so dear to the heart of a true housewife. Her characteristics were many, and served to make a well-rounded career. Her friends were scattered everywhere without regard to class. Said one of the workmen employed on the estate, on the day of the funeral: "I have lost my best friend." Her bountifulness had given him a clear title to his home. It was not the mere fact of giving royally which endeared her to those who partook of her bounty, but the interest and kindly expressions which accompanied the material gift. Her heart was large, and she was quick to see what should be done in particular cases, and how it should be accomplished.

No one can tell how many young people she helped educate, but the townspeople can multiply case after case where she was a messenger of Providence, and many, very many, will rise up to call her blessed.

During the last year she was much interested in placing a pipe organ in the Congregational Church in Thompson. The instrument was purchased from the Wesley Methodist Episcopal society of Springfield, was rebuilt, with new and beautiful stops added, and the dedicatory service was observed not two months ago. Seeing her on one of the most charming of the many beautiful days of last October, when the radiance of the glory of God seemed to fill the air, will be a never-forgotten experience. She fairly blossomed into infectious good spirits, and was occupied, heart and soul, with the dedicatory organ service which had been delayed, through various causes, for a good many weeks. It is a pleasure to remember her as she was then; and the impression of her abundant spirits, kindness, humor, and simple joy in living on that glorious day will never be effaced.

But alas! it was not to be, for Fate decreed that the only time she was to be present after the organ was in place was on the day when she was borne from the chancel to her last resting-place. It made the occasion all the harder to be endured by those who knew her interest in placing this noble instrument in the house of God; but there was consolation in the thought that her glorified presence was even then with the Master whose call to come up higher she had obeyed, and that her hearing had been attuned to the harmonies of heaven.

She was weary. She had freely given her strength in maintaining the responsibilities of her position, and there was little recuperation of lost energy. Social and other duties made ever-increasing inroads on her vitality, and there is no doubt but that the sudden death of her husband, a few months before, dealt her such a paralyzing blow that she could not take up the tangled ends and journey onward. She felt well enough during the first part of November to go to New York. While there, she passed one heavenly Sunday, for in the afternoon service at St. Thomas' Church she seemed to feel the actual presence of her departed husband — a glorious presage for her future. She was almost immediately thereafter seized with a sudden

cold which rapidly developed into alarming proportions, and for weeks, in the same hotel in which her husband passed away, her family kept weary and anxious vigil about her bedside; but through the greatest of care and attention she was finally taken to her beloved Primrose Farm, where her vision last saw the light of day. The words of a lamented friend of the family were only too true:

"Some day the bell will sound,  
Some day my heart will bound,  
As with a shout  
That school is out  
And lessons done,  
I homeward run."

It is a pleasure to dwell upon her tastes and habits. The early summer morning always found her bathing in its beauty and freshness. The dew-kissed grass, the purified air, and the fresh songs of birds delighted her soul. She was indeed "up with the lark," and had abundant time to commune with Nature before the duties of the day commenced. Her sentiments, also, were of a healthy kind, as the few lines from a favorite poem which she often read, on chrysanthemums, will show:

"Born of the clouds and darkness,  
Of the frost and early snow,  
When all summer blooms have faded,  
The beautiful Christ flowers blow."

In the drawing-room in Thompson is a portrait of Mrs. Doane in the queenly splendor of her matronly beauty. Passing years may have taken some of the bloom from the face, but nothing could age the real woman. Bishop Gallor, who came from his far-away home in Tennessee to do honor to his friend, in his address said, among other beautiful things: "God gave her an intelligence that was quick, keen and penetrating in its insight, and a will that was firm and resolute in its decisions. Hers was a striking personality, rich in kindness, strong in its convictions, loyal in its friendships, lavish in its generosity, a lover of kindness, of order and of truth and influence, a power for righteousness, for God. These are strong words, but they belong to her. She has gone from us, and her place cannot be filled; her home we know, in which for so many years she was the beloved and beneficent presence, can never be the same again; but we shall not weep for her, but for ourselves. We are in the presence of the age-long mystery. We stand, as it were, bewildered and bereft by the shore of the great sea that never gives back its treasures, and we hear the song of the sea-bird and the throb of its waves as they boom over all forever. But she hath entered into the secret of the greater presence, into the nearer light of God, and into the presence of the Lamb who leadeth her to fountain after fountain of living waters, to new life and new powers, and wipes away all tears from her eyes; and we shall meet her some day by-and-by when for us the struggle and the storms of life are ended, when for us the evening comes and the busy world is hushed, and the fever of our life is over and our work is done; and then we shall speak with her of this warfare as we dwell together in God's eternal peace."

Mrs. Doane is resting by the side of the husband God gave her, on a gentle declivity at Primrose Farm, guarded by a vigorous oak, the sturdy arms of which are upraised in constant benediction over the two quiet sleepers beneath.

W. F. HASCALL.

## W. F. M. S. Notes

— The Home secretary has a number of interesting letters which are available to the district secretaries for distribution among the auxiliaries.

— Three dates are open for Miss Danforth's itinerary — the 18th, 19th and 20th of February.

— The headquarters of the New England Branch of the W. F. M. S. has been removed from Room 29 to Room 16, thus affording more space. The regular prayer-meeting was held on Wednesday, Jan. 22, and was full of interest and power. Remember the date of the prayer-meeting — the fourth Wednesday of each month. Call and see the new room!

— At the Dispensary in Seoul, Korea, 1,350 different persons have been treated during the year. Besides these, hundreds who come to see the patients fall under our influence. We drop the seed, and God takes care of the harvest. "Theresa, who was converted in the Hospital

at Seoul some years ago, is an example of 'this one thing I do.' In season, out of season, morning, noon and night, she preaches the doctrine in word and deed."

— We welcome most cordially into our ranks of secretaries Miss Mary Jackson, Belfast, Me., for the Rockland District, and Mrs. W. W. Dowd, of Lee, Mass., for the New England section of the Poughkeepsie District. We trust that under their hands the work may be prospered and their own hearts blessed.

— The nuns' school which was opened opposite to our Crandon Hall in Rome to oppose our institution has been closed, while our work was never so prosperous as it is now. The tablet which was placed in the nuns' school, stating, "This convent has been opened to prevent

# Heart Disease

## Ninety Per Cent. of it Really Caused from Poor Digestion

Real organic heart trouble is incurable, but scarcely one case in a hundred is organic.

The action of the heart and stomach are both controlled by the same great nerves, the sympathetic and pneumogastric, and when the stomach fails to properly digest the food and it lies



in the stomach fermenting, gases are formed which distend the organ causing pressure on the heart and lungs, causing palpitation, irregularity and shortness of breath.

The danger from this condition is that the continued disturbance of the heart sooner or later may cause real organic heart trouble and in fact frequently does so.

Furthermore, poor digestion makes the blood thin and watery and deficient in red corpuscles, and this further irritates and weakens the heart.

The most sensible thing to do for heart trouble is to insure the digestion and assimilation of the food.

This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets which may be found at most drug stores and which contain the necessary digestive elements in a pleasant, convenient form.

Thousands of people keep well and vigorous by keeping their digestion perfect by observing the rule of taking one or two of these tablets after each meal, or at least after each hearty meal.

Stuart's Dyspepsia Tablets contain U. S. P. pepsin, diastase from malt and other natural digestives which act only on the food, digesting it perfectly and preventing acidity, gases, and the many diseased conditions which accompany a weak stomach.

When Stuart's Dyspepsia Tablets are used you may know you are not taking into the system any strong medicine or powerful drug but simply the natural digestive elements which every weak stomach lacks.

So widely known and popular have these tablets become that they are now sold by every druggist in the United States, Canada and Great Britain.



girls from falling into the Protestant heresy," has been sold. Most of the girls come from Catholic families, but their parents are fully informed that they will receive daily instruction in the Bible. Very few have left for this cause. The standing of the Institute in the city is constantly a source of joy to all who know of its great success.

—The ladies of the Washington District invited Mrs. B. H. Badley to give the month of January to W. F. M. S. work among the churches of Washington, D. C., and she has given twenty-four addresses in the principal churches since Jan. 4. Her stereopticon lecture given in Hamline Church, on Jan. 15, was attended by over four hundred people. The proceeds reimburse the contingent fund of the district. Dr. Frank M. Bristol, pastor of Metropolitan Church, says: "It is a grand lecture by a grand woman, on a grand subject, for a grand cause." A reception was given by the ladies on Tuesday, the 21st, at the parsonage of Waugh Church. A missionary convocation was held on Wednesday and Thursday afternoons in Metropolitan Church, at which Mrs. Badley gave addresses on "Hindu Philosophy" and "To Women Only." She spoke, by invitation, to the members of the "Woman's Guild" of the American University on "Comparative Religions." Bishop Hurst, Mrs. John A. Logan, and other prominent Methodists belong to this committee. Mrs. Badley is a delegate to the Student Volunteer Convention in Toronto, Canada, in February.

—The Baroda Girls' Orphanage has 256 members. At Bassim, Mrs. Moore is caring for 82 girls in the Orphanage, including five little ones under four years of age. Jubulpore Orphanage began the year with 330 names on the roll. Bareilly Orphanage, our first in India, has now 329 girls. In the institution at Bombay there are 160. These are some of "Our Jewels."

—Miss Kneeland, of Rosario, S. A., writes of the fine openings for our school, which cannot be accepted till a larger building is provided. Maine Conference workers are especially interested in their Standard Bearer missionary. Our evangelical schools in South America are doing great things in leavening the whole mass of the people. In one large city the superintendent of schools has placed his daughter in our Methodist institution.

—The missionaries in Guanajuato, Mexico, one of whom, Miss Moore, belongs to the New England Branch, are delighted with the grand help that they receive from the Maiden auxiliary. The \$5,000 from the Cox bequest will enable them to proceed at once to erect the building which has been so sorely needed for the school, and for which a fine site has been purchased. Another Branch will supply the remaining funds, and the "Mary A. Cox Memorial" will soon be under way. The health of our missionaries, as well as the success of the school, will be greatly benefited by this building, since the ones they have been obliged to occupy have been most unhealthily arranged.

—Most of the girls in the school at Nagasaki, Japan, are Christians. A real test was met, and met bravely, when the girls were asked if they would give up their Christmas presents for the Chinese Christians. It meant much to them, but they heartily consented, and grew very happy over their offerings, which amounted to \$73 (gold). A pleasant program was given, and a boat prepared to carry the money to China. It was called the Kwassui Maru (Maru is the name of one of the trans-Pacific lines), and was decorated with the flags of all nations.

—The fine Memorial Gateway which has been erected by the Baltimore Branch for Miss Grace Stephens at the entrance to our splendid mission property in Madras, bears this inscription: "Her works do praise her." The people call it a 'Rajah's gateway.' It is well named. Many daughters of the King of kings will pass in and out of it each day, doing His work under His commission. But the joy of this delightful surprise will be little compared to the great glory prepared for those who serve faithfully in the saving of Christ's little ones.

—Now is the time to begin the *Study* for the year. Don't fail to get a sufficient number of "Via Christi" and "Earliest Missions" to use in your auxiliary. Where there are a few young women in your church, if they have not yet a society of their own, try to enlist their interest in this course of study. It is not confined to the W. F. M. S. alone, but other societies and leagues will find it most profitable. Helps are already appearing in the *Friend* and the *Study*, and will be seen also in the church papers.

—Don't fail to read in your auxiliary the article by Bishop Moore in ZION'S HERALD for Jan. 8. As an illustration of the way in which the medical work opens the way for Gospel teaching, it is most helpful. Read it, and then look in the annual reports of the New England Branch and the W. F. M. S., and see how many women we have who are doing this blessed work in the face of great discouragements. Oh, that the Elizabeth Sleeper Davis Hospital at Pekin might soon begin its beneficent work!

—Miss Palacios, of Puebla, now at the Wesleyan Home, has been a teacher for this Branch for several years. She is studying at Boston University, and will speak at a few meetings on the work in Mexico which has so prospered under the blessing of God. It is hoped that Mrs. Moore, of India, will be at the Wesleyan Home a little later, and will tell of the orphanage at Bassim.

—A new leaflet on our thank-offering may be obtained free for postage from the Depot of Supplies, Room 16, 36 Bromfield St., Boston. A message to the Standard Bearers from Mrs. Nutter may also be obtained for postage from Mrs. Small, or write directly to Mrs. C. S. Nutter, St. Albans, Vt. "Who will Tell us about Jesus?" by Miss Cashman, is ready to help any who will try to enlist the interest of our young women in the Standard Bearers' movement.

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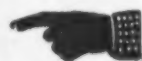
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## The Daily Press and Heresy

[Continued from Page 137.]

say that it is not according to the genius and spirit of Methodism to secularize its institutions of learning, or "to allow freedom to think and to teach" to the extent of retaining men who can publish such views as Prof. Pearson has deliberately given to the public. If this is the price to be paid for imitating Yale and Harvard, the Methodist Episcopal Church will never pay it. The Methodist Episcopal Church has a right to exist only as it believes in and magnifies the supernatural in the Bible, especially in Jesus Christ and in the superhuman conversion and reformation of sin-tainted humanity. All its institutions of learning are founded upon a Divine Christ, and on this rock they must stand. Here no change or modification is expected, or will ever be allowed. When instructors can no longer conform to the faith which the church holds, let them withdraw, and then proclaim their personal views as freely as they wish. No one is compelled to remain in our pulpits or to teach in our institutions; but while any one chooses to do so, he is expected to be loyal to the great body of truth which the church cherishes.

But the *Transcript* makes its worst mistake in comparing Prof. Pearson with Prof. Alexander Winchell, of honored memory. The two men are totally dissimilar, and there is no resemblance in the two cases at any salient point. The views of Prof. Winchell on evolution developed naturally along the direct line of his studies and teachings. He would have been disloyal to truth and conscience if he had withheld them. We do not justify the opposition which his teaching aroused. The church was unduly apprehensive. Prof. Winchell was discovering a new truth to which the church must adjust itself, as it has since done. Theistic evolution, accepted by Christian thinkers everywhere, does not antagonize the Bible, the miracles, or the

deity of Jesus Christ. To compare Winchell's deliverances with those of Pearson is altogether wide of the mark. Winchell took nothing from the Bible itself, though he did take away some wrong notions about the Bible. Pearson robs the Bible of everything that gives it sacredness and divine power.

In a general way we have already made answer to the partial, inadequate and misleading editorial which appears in the *Springfield Republican* of Jan. 26. That paper says, in reply to our leader:

"Surely the editor of ZION'S HERALD would not seal the lips of any conscientious Christian. He classes the Methodists as an 'orthodox body'; yet men yet at work in the world remember when there was no such estimate held of the New Lights. John Wesley was not orthodox to the standing order in New England or to the Anglican Church to which he belonged when he preached his humaner gospel. Every age, every generation, indeed, witnesses its new departures, and the views of those who lead in them are always regarded as 'destructive,' and are destructive. The sole question is: Do they destroy the truth, or only the old garments and fetters in which the truth was dressed and hampered?"

The *Republican* does not grasp the full significance of the destructive views of Professor Pearson. Last week's *North-western Christian Advocate* (received since our leader was written) makes the distinctions which the *Republican* fails to apprehend, in saying:

"It is possible for one to question the infallibility of some of the traditions concerning the authorship of some of the books of the Old Testament, and even to criticize current beliefs with regard to inspiration, without departing from Christian faith; but when, in connection with these criticisms, the divine authority of the Bible is rejected and the supernatural element in the Scriptures is denied, and there is a direct denial of the miracles of Christ, with specifications, it is proper to say in the most emphatic way that Professor Pearson, in expressing such opinions, misrepresents the church of which he is a member and the institution in which he is a teacher."

What a palpable incongruity for the *Republican* to compare Prof. Pearson to John Wesley! Most tolerant of religious leaders was our founder in non-essentials in belief, but who that knows anything of

his real life-work and his preaching would ever intimate that he took the supernatural from the Bible, or depreciated the most exalted claims for the person and work of Jesus Christ? The *Republican's* reference to John Wesley falls flat because there is no biographic or historic parallel. The trouble with Prof. Pearson (as we elsewhere point out, but as the *Republican* strangely fails to apprehend) is not that he seeks to subject the Bible to reasonable investigation and harmless modification, but that he seeks to annihilate it as a supernatural Book and as the revelation of a supernatural life in Jesus Christ.

Now will not our very highly-prized friends and daily instructors, the *Transcript* and the *Republican*, change their attitudes on this and related subjects, and deal as comprehensively and fairly with them as they do with other important happenings? If these excellent papers had so treated this case, they would not have misled their readers and put the Methodist Episcopal Church at fault. The Methodist Episcopal Church is not acting ungraciously or strangely in demanding the immediate resignation or dismissal of Prof. Pearson. There is no other course left to the denomination, to preserve and protect its life. The church is simply self-respecting and wholly consistent in this action. Thus the *Transcript* and the *Republican* would have concluded if they had considered the matter in an impartial way and carefully examined the facts. The Methodist Episcopal Church only asks the *Transcript* and the *Republican* to treat it with characteristic fairness and justice. We commend to our highly-esteemed contemporaries the editorial treatment of this subject by the *Inter-Ocean* of Chicago. This great metropolitan paper, in commenting upon an event which took place so near that it understood the entire facts and situation, says:

"Professor Pearson, while remaining in the church, seeks to destroy its foundation. The Christian church as it exists is founded upon miracles. Its corner-stone is the greatest miracle of all, the incarnation of Divinity in the flesh of Jesus of Nazareth. If the human mind can believe that miracle—as uncounted millions of men have believed it and do believe it today—then it can have no real trouble in believing all the lesser wonders which Professor Pearson denies. Beside the supreme wonder of God's becoming man, all others sink into insignificance. And that supreme miracle is the foundation of all Christianity."

"Of course it is impossible to conceive of a religion with the same rules for human conduct as those of Christianity, and inspiring men to the practice of the same virtues as does Christianity, which would still deny the divinity of Christ. Millions of men outside of the Christian world, and many thousands inside of it, do refuse to believe that miracle, and still are moral and virtuous, just to their neighbors, and loyal to their country. But such men do not pretend to be Christians in belief or to have any lot or part in the Christian church. They do not attempt the impossible."

"There doubtless are men in the United States who sincerely believe that an absolute monarchy would be a better form of government than a republic. They are not, however, if their sentiments are known, intrusted with public office. Nor do they, if they are upright and sincere, seek or accept such office. They recognize the impossibility of their serving faithfully a nation whose fundamental principle they reject. So with the Christian church. No man can righteously stay in it, no matter how exemplary his life or good his intentions, who assails and would destroy its foundation."

"To the Christian church the Bible in general, and the New Testament, with its record of that supreme miracle in particular, must be the infallible rule of faith and practice. Without belief in the infallibility of that rule religion would still exist, but it would not be the Christian religion. Without belief in the democratic principle some nation would exist on this continent, but it would not be the republic of the United States. When the foundation is destroyed, the house, whether of church or state, must fall into ruin. It may be rebuilt on new foundations, but it cannot be the same house."

"Professor Pearson's proper course is evidently to do what Ralph Waldo Emerson did with much less necessity. He should not wait to be put out of the church whose foundation he assails and which he would make something different from what it is. He should go out of it, since he no longer is able to believe in its foundation. As it is, he is, from the secular view-point, in the position of a Congressman who disbelieves the Constitution that he has sworn to support and who believes he should not be a representative of the people, but the courtier of a monarch ruling by divine right. His position is utterly untenable."